UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the 1st of the month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri
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Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 67 KANSAS CITY, MO., DECEMBER, 1927 No. 6

THE LIGHT

of the Christ day is upon the earth.

Two thousand years ago that light took shape incarnate and was named Jesus of Nazareth. As such, He came as a babe; He became a man; He finished the work given to Him by the Father.

In Him was the light.

The light shone upon the manger. It shone upon the Mount. It shone upon eyes closed to its glory.

In Him is the light.

The light shines today. It shines upon you and from you.

Christ in you is the light.

The golden thought in you is of the light.

The heavenlike deed you do is of the light.

The love in you that blends God and man is of the light.

The shining of His divine humanness makes your humanness divine. The light insinuates itself into your flesh, and beyond, transfiguring you.

In His name, so let it be.—*I. O. S.*

THE GREAT TEACHER

By CLARENCE E. FLYNN

He reared no walls of wood or stone;
No mechanism did He make.
He made a few rare friends His own,
Who shared His purpose, that alone,
And shared its labors for His sake.
He whispered truth into their ears,
And left the harvest to the years.

A few great principles He taught
In simple terms and humble words.
He planted deep in human thought
A few immortal statements, fraught
With greater force than guns and swords.
The day of planting long is o'er—
The harvest is forevermore.

WHY WE CELEBRATE CHRISTMAS

By CHARLES FILLMORE

THE EXACT date of the birth of Jesus is not known. He was born the sixth or seventh year before the beginning of the Christian era, toward the close of the reign of Herod the Great.

The date of Jesus' physical birth is of no importance; what really concerns us is his spiritual birth, the second birth, of which He told Nicodemus. In the second birth He entered consciously into the kingdom of the heavens, a state which He never tired of describing in parables, figures, and comparisons.

At His ascension Jesus entered bodily into the kingdom of the heavens. The kingdom of the heavens is known to and described inferentially by modern science as the fourth dimension of the material world. Atoms have been mathematically resolved into electric force and their tremendous power estimated, although they are in themselves invisible. Physical scientists tell us that they have discovered, by stripping the atom, an interpenetrating source of energy that some day will furnish heat, light, power, and doubtless food for all the people of the earth, when a way is found to tap it. Jesus knew about this everywhere present life and substance, and He raised His body to its plane of action when He ascended and disappeared from the physical sight of His disciples. This was the climax of the second birth.

This new birth is the goal of every Christian, and the symbols of Christmas should be of the ascension, instead of the swaddling clothes of Bethlehem. How to overcome material thoughts and raise the atomic activity of the body to electric energy should be the theme of every sermon and the strain of every song at Christmas time.

The discoveries of modern science are piling up physical proofs of the spiritual forces which Christianity has used for ages. But Christianity has not understood these forces nor sought to understand their law of action. They have been considered miraculous, therefore beyond the comprehension of man. But Jesus knew how to strip the atom and release its energy and substance. When He fed the five thousand with loaves and fishes He did just what modern science says men will eventually accomplish through manipulation of the universal ether.

Then let us celebrate the new birth at this Christmas time and teach all the people how to raise mind and body until they tune in with the kingdom of the heavens, whose dynamic centers of control exist within us. Jesus said, "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

The most momentous period in the history of a soul is the period of the transition from the natural to the spiritual consciousness, the new birth. Jesus told Nicodemus that he must be "born anew" before he could understand spiritual things; hence this great forward step is called the "new birth." Christians who have a "change of heart," and unusual spiritual experiences when they are converted, think that they have had the new birth, that they are saved, and that they will go to heaven and live with Jesus when they die. This is a shortsighted understanding of a process in the evolution of the soul, which progresses in spiritual understanding, incarnation after incarnation, until it reaches its climax in complete overcoming of the sense consciousness and the transformation of the body to spiritual energy.

Jesus, referring to this (Matthew 19:28), spoke to those "who have followed me, in the regeneration." Paul, in Titus 3:3-5, writes:

For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour.

The regeneration referred to in both the passages quoted, is a cleansing of both mind and body by the power of the Holy Spirit. Jesus gave no time limit to the process. The power and dominion which He demonstrated are to be shared with those who follow Him in the regeneration. Paul seems to have had the idea that the whole process was accomplished as soon as the convert accepted Jesus as his savior, and that it was not in any way based upon the overcoming which the convert might do on his own account. This is now the generally accepted idea. This view of Paul's, that Jesus did it all, and that we can do nothing but have faith in His saving grace, has led to a narrow conception of the great work which Jesus did as a demonstrator of the Superman. It has also belittled and decreased the power inherent in every man, and made man a suppliant for the grace of God, instead of placing him on the throne of dominion with Jesus.

Jesus did a great work for the human family in this world, much greater than the people appreciate; but He knew that every individual would, of necessity, have to follow Him in the regeneration, before His work could be understood or any benefit derived from it. "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." This, and many other promises of like character in the Scriptures, point unmistakably to a coöperative work between Jesus and those who have faith in Him and His mission. Paul said to

the Galatians, "For each man shall bear his own burden." Those who in this day are entering into the deeper work of the subconscious mind, will bear witness to the necessity of constant watching, lest they fall into the pits of error and evil in themselves and in their environment. Jesus therefore knew what was before His followers when He warned them to "watch."

What we all need is a better understanding of the law of soul growth. We have blundered in our ignorance long enough, and it is high time that we began to take account of ourselves and inquire rationally into the causes that have brought about the undesirable conditions in our own lives and in the lives of those around us. In his oration on Mars' Hill, Paul touched on this point: "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent." We are suffering for our past ignorance; if we do not inquire into the cause of our suffering, and seek the right way of life, we shall be brought to judgment. Jesus taught the righteous way; by following Him we shall escape present suffering and put away all fear of a future judgment.

Those who have consecrated their lives to the study of Jesus' teachings, and have given up everything else to follow Divine Law as He did, testify that they have experienced states of mind and body corresponding to those of Jesus. They therefore conclude that His experiences represent in a large way what every man and woman goes through in the new birth.

Jesus' life represents the history of a soul passing from the natural to the spiritual plane of consciousness. All the experiences pictured in that history take place in the consciousness of the individual. All the people, places, incidents, conversations, and so forth, which are related as having occurred in the history of Jesus, are the outpicturing of what any one may experience who

is passing through that regenerating, renovating soul process called the new birth.

This has been so closely simulated in some people that they have honestly believed that they were Jesus reincarnated. Some have felt the passion of the crucifixion so keenly that blood oozed from their brows and from the palms of their hands. It is true that these cases were the effect of extraordinary psychological conditions, but they must have had a basis in some great mind force, in order to produce such marked changes in the body. They are not mere hallucinations. They have a spiritual basis. An understanding of the tremendous soul forces which are stirred up in the regeneration would clear up many of these apparently miraculous experiences. People who were merely in the throes of regeneration have been adjudged insane. They did not understand what was taking place, and those in authority were equally ignorant of the soul throes that sometimes possess those who are passing through this transformation of soul and body.

Historically considered, a very considerable part of Jesus' time was devoted to casting out devils, but one who is following Him in the regeneration discerns that He was cleansing His own consciousness of error thoughts. The Greek word "demon," usually translated devil, has a varied use in the original. One use designated very wicked demons; another use meant shades or ghosts, and the word *daimon* meant deified spirits. This latter was the word used in Matthew 8:31, the account in which the devils asked to be sent into the swine. The devils of the parable represented error states of mind that had been quickened by the Truth, and were repentant. When one knows the work of Jesus in regenerating or reconstructing the mind and body, and that this work is typical of what all have to do, he sees that every shade of every character of thought has to be dealt with, and he also understands

that the demons or devils are error states of mind which have to be overcome.

The very first step toward the new birth is to get the right idea of man and of God. "God is Spirit," taught Jesus, and man is the son of God. If God is Spirit, His son must be like Him, hence man is the manifestation of all that is in his parent, God. Man must therefore be a spiritual being, and, if spiritual, he should think of himself or consciously relate himself to his spiritual source. When the consciousness of his divinity dawns upon man, he begins the new birth. He is then the infant Jesus, begotten by the Holy Spirit and born of the virgin, pure Truth.

The body of Jesus had no taint of sex passion in it. In this respect, Jesus is type of the spiritual body that is formed in each soul in the new birth. The Divine Feminine in man is the Mother; God, through His Holy Spirit, is the Father. The cave-stable in Bethlehem where the birth takes place, represents the elemental life in its substance center in the body. The Wise Men from the East, who bring gifts to the young child, represent the wisdom which experience in past lives has stored up in the inner recesses of the soul. In Scripture symbology, east means the within, and west the without; north the above, and south the below. The shepherds watching by night, are the protecting entities of God that have watched over the soul in its sleep between incarnations. The star represents the soul's first awakening before it realizes its Christ wisdom and power. The morning star heralds the coming of light and the final glory of the sun. In like progressive unfoldment the soul has its star of promise, which leads on to wisdom, then to final glory in the sun of righteousness, which is the Son of God.

All these symbols represent steps in the masonry of the soul. The rites and ceremonies of almost all lodges and brotherhoods are primarily based upon regeneration.

When its esoteric meaning is understood, the New Testament will be found to be the ritual of a secret brotherhood, with Jesus as the Grand Master. Solomon's temple with its inner and outer courts is a symbolical representation of man's body. Worship in the temple represents the efforts of the soul to sustain a right mental attitude toward God.

The soul has all-possibility. "Is it not written in your law, I said, Ye are gods?" exclaimed Jesus. But He also said, "In your patience ye shall win your souls." Jesus, as the young child, is the neophyte taking His first degree in the mysteries of life. John the Baptist represents man in his animal or natural degree of development. In a spiritual sense he is the prehistoric cave man. His raiment was of "camel's hair" and a "leathern girdle about his loins;" and his food was "locusts and wild honey." This is the son of man who is to be "lifted up," that is, transmuted into a higher type of man, when the divine atma or Christ man asserts his dominion.

When there wells up in the soul a great desire to be free from the bondage of ignorance and the animal propensities, the journey from Egypt to the Promised Land begins. The Christian world interprets this journey of the children of Israel to be symbolical of the transition of the soul from earth to heaven. Heaven, according to Jesus, is within man, and with this understanding we see that the escape of the Israelites is paralleled by the escape of the soul from ignorance and materiality. The temptations in the wilderness represent the desires and ambitions of the untried and untrained forces in the subconscious personality. When in the wilderness, Jesus was tempted by the "adversary," or personality; but with His superior understanding, He withstood the deceptive promises made. When the personality suggested that Jesus make substance out of matter, use His power to rule over others, or do other marvelous things to prove

His mastery, He said to the satanic personality, "Get thee hence, Satan."

The new birth is not confined to Christianity; it is found under various names, among the religious cults of every nation. Initiates and adepts in the schools of the inner or spiritual life of man have been developed in every age. Egypt had its temples dedicated to secret doctrines, long before the time of Jesus. It is claimed that the Great Pyramid represents, in its secret passages, the progress of the soul in the development of the inner life. India is especially rich in lore describing the development of the soul through many incarnations, until it attains adeptship and enters Nirvana. Soul mastery is taught as a secret doctrine in China and Japan; in fact, believers in the occult may be found in every nation under the sun. Mystic brotherhoods exist among the Zuni Indians; the Indians of other tribes have their initiates or "medicine men," also.

However, it should not be inferred that these are all white magicians, or followers of the Christ. Jesus said that the kingdom of heaven had been taken by violence and force. It is possible to break into the elemental life, substance, and power that form the basis of the kingdom of heaven, and to use them in selfish ways. This is black magic, and is the work of the selfish personality which Jesus referred to in Matthew 10:28: "Fear him who is able to destroy both soul and body in hell" (Gehenna).

Every phase of thought that the soul passes through was depicted by Jesus, in allegories, parables, comparisons, and physical experiences. His life, as recorded in the four Gospels, covers every point that the individual may experience spiritually, mentally, or physically, and those who follow Him in the regeneration are able easily to separate the psychical from the physical.

That the temptations in the wilderness were not physical is quite evident, because there was no moun-

tain from which all the kingdoms of the earth could be seen, nor was there a temple in that wilderness to which the adversary could have taken Jesus. All these, and many more, including the royal entry of Jesus into Jerusalem riding on an ass, are allegorical representations of the way in which certain states of mind are handled by the initiate. The ass represents stubbornness, obstinacy, self-will, the riding or overcoming of which is a very great victory for the advancing soul. The hosannas of the rejoicing multitudes represent the joyful obedience and homage which all the thoughts in one's consciousness give when an error state of mind is overcome. After this victory over willfulness, Jesus entered the temple and cast out avarice (money changers) and all those who sold doves (traffic in innocence and purity). That this temple was His body is plainly taught in the second chapter of John, where the same overcoming is related. The Jews thought He referred to the structure called the temple when He said, "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body."

Jesus on the cross demonstrated in its finality the complete overcoming of carnal consciousness. Carnality is the "adversary" that possesses us all. The crucifixion is the climax of the great initiation. The promise is that those who overcome shall sit with Jesus on His throne.

The one supreme idea that should go home to every follower of Jesus is that the regeneration is a soul process in which abundant spiritual life, even eternal life, is incorporated into the body. The doctrine that we are going to sit with Jesus on His throne of dominion after we are dead is not taught in the Scriptures; on the contrary, the teaching is clear and emphatic that Jesus came "that they may have life, and may have *it* abundantly." Mortal selfishness and ignorance have killed the life of the body, since the time of Adam's

disobedience and willfulness; but now the way has been opened for the restoration of eternal life to every one who follows the teaching and example of Jesus.

Eternal life is free to all who will attain a *consciousness* of it. But God cannot give man eternal life without man's willing acceptance of it. Man must *know and understand* the issues of the life currents in his own body, even more intimately than he knows about the circulation of the blood.

Eternal life is gained by thinking about life until life itself springs forth as a living thing that energizes and thrills with gladness and satisfaction every function. Herein is the greatest danger to one who is not under divine guidance. When the abundant life begins to thrill soul and body, sensation is aroused and the temptation of pleasure, as the object of living, confronts the neophyte. Do not follow Eve and eat of the tree of sensation, although it is "a delight to the eyes." The throne of dominion is gained through mastery, and all the pleasures of life must come under the discipline of the Lord of wisdom. When you give up to sensation for mere pleasure, you will find pain a close follower. Then you will begin to live in two states of consciousness, pleasure on the one hand and pain on the other. The pleasure you will name "good," and the pain, "evil." Appropriating the consciousness of good and evil is the real eating by Adam and Eve of the symbolical tree in the garden of Eden.

Paul's advice, "Do all things to the glory of God," is safe. Do not annihilate desire and sensation, but transmute them to spiritual ideas. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The son of man is man's consciousness of himself, the personality. Man has devoted his innate dominion to the service of sense life, and he must, through Christ, raise his consciousness of man to its rightful place—the Son of God.

THE THREE GIFTS

By GEORGE E. CARPENTER

THE LIFE and teachings of Jesus the Christ offer the most complete and practical philosophy of life known to man. His teachings, His life, and many incidents touching His life are so full of Truth that they are subjects for exhaustive study. Let us consider an incident that is seldom mentioned, yet one that is fraught with meaning.

While the infant Jesus lay in the stable in Bethlehem, three Wise Men came from the east to worship the newborn King. After bowing down to Him they gave to Him of their treasures. These Wise Men represent the wisdom and culture of their time, and their gifts were well chosen. They offered to the Christ child gold, frankincense, and myrrh. These were the most significant gifts that could have been tendered.

For ages gold has meant riches and the better things of the material world. It long has been the symbol of highest purity. In man gold represents a rich consciousness and sterling qualities. As the best qualities of man are attributes of God, gold, in connection with man, well may symbolize God. Gold often is hidden deep in the earth; to be useful it must be brought to the surface and refined. Likewise the best in man must be developed and refined. Man should strive to see God, the good, in his fellow man no matter how deeply it may be hidden. "In my brother there is pure gold, and I, a miner, must find it."

To those who attach a significance to colors, yellow indicates wisdom. Gold, therefore represents wisdom in man. Wisdom is knowledge practically applied. The wisdom of God is a pearl of great price. "More to be desired . . . than gold, yea, than much fine gold" (Psalms 19:10).

Gold long has been a medium of exchange. Our thoughts are a more important medium of exchange. With them we build our lives. As gold is refined and purified, so we must refine our thoughts, ever keeping them fixed on the acme of purity, God.

Frankincense and myrrh were burned as incense. They are resinous gums obtained chiefly from oriental trees and shrubs. The word frankincense is derived from *franc* meaning true and *encens* meaning perfume. Today as for centuries past it is the chief ingredient of incense manufactured for religious use. Frankincense is in fact, as well as in name, the true perfume. It symbolizes the risen Christ, the true essence of God.

The Egyptians in embalming their dead used the same gums, spices, and herbs that they used to make their incense. There was one exception: Frankincense was reserved for an offering to their gods of the living. So should we never think of Christ, never use His name except in connection with life. Life joyous, triumphant, and eternal. "I am the resurrection, and the life" (John 11:25).

Frankincense was stored in the temple at Jerusalem. We find the spirit of Christ dwelling in the body temple, the house of the living God, ready for our use, waiting to meet our every need.

The people of ancient times regarded frankincense highly as a medicine. They used it as a curative in many ways. The Christ within heals every life. "Come unto me . . . and I will give you rest" (Matt. 11:28).

Frankincense burns with a bright, white flame and in ancient times often was substituted for oil lamps. When we allow the radiance of Christ's presence to illumine our lives we have little need of material light. The spirit of the Master in us glows with a bright, white flame shining forth to heal and to bless all mankind. "I am the light of the world" (John 8:12).

The finest frankincense is obtained from young trees.

Our young thoughts, those newly revealed by God, are our finest thoughts. Being newly born of God they are very close to Him. To be close to God is to be near perfection. Free from creeds, dogmas, and race consciousness such thoughts are the pure light of Truth.

We are as old as our thoughts. We never are too old in years to be young in Spirit. God, being eternal, never grows old. He is eternal youth. To grow old is to deny God. "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3). Think thoughts of youth, and you will be youthful.

The word myrrh means bitter. In burning myrrh as incense the ancients changed a bitter substance into a fragrant aroma. By this act they hoped to gain some especial favor from their gods. Through Jesus we can change the bitter into the sweet. We can transform a drab, colorless existence into a life of joy, prosperity, and love.

At sunrise, at noon, and at sunset, the Egyptians burned incense and prayed to Ra their god of the sun. They used a different incense on each of the three occasions. At noon when the sun was shining in its fullest glory they burned myrrh. This was an offering to but one of their many gods. Through Christ we offer our prayers to the one God, who constantly shines on us. We should make of our lives a constant prayer, a prayer of thanksgiving. We can do this by living as God would have us live.

The custom of offering animal sacrifices to God was supplanted by the burning of incense. It was believed that the prayers of the worshipers would mingle with the smoke and ascend to heaven. Through Jesus our prayers reach the Father. He is our friend through whom we always can enter the kingdom. He is the friend who never fails.

To sacrifice means to "offer to God" or "to sur-

render to gain some other object." Jesus said, "I am the way." Through Him we offer ourselves to God. We surrender to His will. We give up the material life, the animal man, to enter the kingdom. We worship the Christ, and follow Him, to gain the joy of the lord, even eternal life.

THE CREED OF LOVE

Two brethren talked as talk they will.
I, standing near my window sill,
Grew weary of theology
And looked for God in a birch tree.
Its burgeoning, then imminent,
Changed weariness to sweet content.

How simply love unfolds each day
In beauty that lives on for aye!
Life disappears; life comes again
To lave in love the hearts of men.
Spring's offering is Holy Grail
And God himself withdraws the veil.

The beauty of his love abides
In wind and waves, in sun and tides.
The token of his perfect grace
Is Christ—the Savior of the race—
Who grew to manhood's richest hour
Both sweet and strong—God's perfect flower!

When springtime comes to hearts of men
God's fairest blossom blooms again.
Each hopeful word, each kindly deed
Does honor to Christ's simple creed—
Two brethren talked theology
While spring poured forth its rhapsody.

—Beulah Vick Bickley.

By courtesy of Contemporary Verse.

SPIRITUAL ILLUMINATION

By W. I. HOSCHOUER

UNDERNEATH the agitated surface of life exists a deep and poignant heart hunger. It shows itself in many forms, but usually with an insistent note of something lost which must be found before life can be harmonious and complete.

Man is by nature a seeking being; therefore he grows. He is not satisfied just to *be;* he must *become.* The innermost I AM must be revealed in form and the form must be clothed with beauty and filled with power. Strength also must be realized, and joy and fruitfulness. Success will beckon to greater effort so long as God is God and man is man. Only when the two are one in experience will the striving cease and the calmness of creative peace exist in man.

When one comes to know the true or inner meaning of life it is found to be always sweet and wholesome, reasonable and dependable. When seen in fragments it too often appears disjointed, meaningless, and ugly—a mute suggestion of potentiality not yet born to life and action. Looked at from without, life has cracks and seams, inequalities and imperfections of form and color with scarcely a hint of the rich and nourishing spirit within. But if one discerns inwardly the reality at the heart of things, that which remains intact when appearances change or vanish altogether, one finds oneself in a very different world. The whole takes possession of its parts and shines through them with a harmonizing glory that makes them one, each adding to and completing the others.

Is there a way to know and enjoy Truth as it is in itself, without having to take it strained through man's mental sieve? Can one enter into life and let it manifest itself until one becomes its fresh and original

incarnation? Many persons wonder about these questions.

The mystic says that there is such a way, and through the centuries the gleam of his camp fire has been seen in the shadowy forests, on the banks of remote streams, or high on jagged cliffs, evidence of his search and the faith that inspired it. Or perhaps the cloister held him in enraptured meditation as he sought to know the Something, or the Somebody, that would supply his soul's deep need. Or again, the laboratory has claimed him, where with prying eyes and searching mind he has sought nature's secret or life's vigorous and perpetual renewal. He feels and sees within and about him what he wants, but to enter it and be of it, that is what his heart craves, and with nothing less than that will he be satisfied.

Many others, not strictly mystics, are also seeking that light "which lighteth every man, coming into the world," the light that is not found on land or sea but in the soul of man. Such persons are found in the striving crowd, elbow to elbow with stolid-souled men whose only aim is a meal and a place to sleep. They move along as fancy dictates or as necessity requires, softening life with the solvent of love and making it beautiful with the oil of gladness. They serve mankind unselfishly in their quest for the water of life, which if a man drink he shall not thirst again. Sometimes they pause awhile and just watch, as did the poet, "the race of men go by." But in the heart a haunting melody always sings—like a half forgotten song of childhood hopes and dreams. There is a flash! a thrill! a light leaps from the eye, exultation springs to the lips—but not for long. It was as if a Something had passed by and had shared for a moment the glory of a divine presence, and then had faded away as a sweet sound trailing away into silence—found for a moment, but lost again in the surge of man's fretful day.

To some illumination comes in flashes again and again until their souls take fire and burn with glory forever. Others have the divine glow as a constant possession. They live in the glory of the presence and by this still shining become the light of the world. These are the simple of heart who take God on faith and thus secure possession of the treasure.

All who are born of Spirit have this heart hunger for the great heart of the Infinite, and in various ways they seek to unite with God. Nothing less will do. Belief in God is not sufficient, and a half experience is often less satisfactory than none at all. To have one's life hid with Christ in God, this alone will completely satisfy.

The soul is the lamp of Spirit in man, and it must be kept burning brightly, that it may give light to all of the mental house. Intellect itself has but little charm and its light is keen and cold. Will is stern and hard in its mortal state and often is occupied with the dark devices of self-interest, until converted or reconciled to God. "We beseech *you* on behalf of Christ, be ye reconciled to God," said the great apostle Paul. The light had shone into Paul's soul and made him a new man. He repeated the cry wherever he preached, and thousands believed and entered into peace. It is a true teaching, for God is the source of the spiritual light that shines ever in the midst of the darkness of the world, and it can be found nowhere else. Men have sought it elsewhere, but in vain. They have tried substitutes but have been disappointed. The counterfeit may resemble the genuine but it does not possess the quality of the genuine.

There is much practical instruction in the Scriptures for all who desire illumination. The purified life, the true thinking, the disciplined and surrendered will which it inculcates, all these are foundation stones in the body temple in which the light of God is expected to shine.

"Ye are the light of the world," was spoken of truth trained and Spirit filled men. It did not and does not apply to the unheeding multitudes. Illumination is bought with a price and he who will not pay shall not have. Yet it cannot be purchased with money, neither is it ever used for personal or material gain. It glows and gives, and grows in the giving. Lack of use is hiding it under a bushel, but use of it for a high purpose is lifting it in thought until it gives light to the entire consciousness.

This spiritual illumination has the peculiar quality of revealing the inner meaning of the thoughts and motives of men. One who has it sees into the heart and discerns its secret aims and plans. "He himself knew what was in man," was said of Jesus, the great master of illumination. He not only knew what was in man, but also He discerned the intent and the purpose of God as they are revealed in the Scriptures, and then He fitted Himself into that plan and became the Savior of the world. Spiritual light reveals things hidden from the foundation of the world, or kept in mystery, as clearly as the sun reveals the landscape at noonday. Any one who has the light and through it becomes identified with divine order becomes the spokesman of Truth and his message and his life shall endure forever.

Spiritual illumination is the Spirit of God shining in the soul of man. It lights up consciousness and lifts it from flesh to spirit. It is not born of the body, but comes from above. Adam humanity would ever remain mortal and corruptible were it not for the regenerating Christ who transforms man and makes him a new creature.

When the Christ truth takes possession of consciousness, the purifying and changing process begins. One's whole life is remade as desire loses its grossness and will loses its ignorant self-assertion. Personal sense de-

creases as Christ increases. This is the John the Baptist stage in the spiritualizing process leading to illumination. It is characterized by repentance for the remission of sins and by earnest and complete self-denial. "He that cometh after me is become before me." ". . . the latchet of whose shoes I am not worthy to unloose." These phrases show clearly the personal sacrifice that must be made for illumination. When one is emptied of self-consciousness the Christ can come in and abide in the cleansed and consecrated body temple. He does not set up His authority and rule in us until we are ready to receive Him.

After repentance for the remission of sins comes the new birth, the spiritual change that makes one aware of his divine nature. The stirring of the Christ within awakens every cell to newness of life. This is the regeneration process which changes the son of man to the son of God. In it the entire man undergoes a change, one which not only purifies the nature but also removes the mortal tendency which leads to sin. Some call this sanctification, the perfect spiritual experience that makes sinning impossible. Regeneration comes as quickly as the soul can accept and become one with the will of God.

Illumination and regeneration are inseparably connected. In fact, illumination is really the glow of the regenerating activity of the Holy Spirit in mind and in body; it is divine love taking full possession of every faculty and enlisting the service of every power in expressing the Christ in man. What the mystic is seeking is blissful union with God, the oneness of the individual with the universal soul which brings forth heaven in the heart. This should be the goal of every one that aspires to the Christ, or illumination, consciousness. It is not difficult to attain if one is willing to live the simple life of service as demonstrated by Jesus Christ.

THE LAMP OF THE BODY

By FRANCES W. FOULKS

THE BIBLE is a sealed book to all who do not read it spiritually. Even to those who thus interpret it there is depth of meaning which the most spiritual have not yet fathomed. Last year new beauties were revealed in its reading; this year there are still rarer ones; next year, when our eyes are open wider, there will come glories yet uncomprehended. More and more will the Spirit of truth reveal to us as we grow spiritually and become harmonized with the Mind which inspired this holy book.

The Bible is a mystical book, written in parables, allegories, stories, and similes. The reader is left to discover the meaning of them and the lessons to be learned from them. To casual readers, the readers that you and I were before we started on the path Godward, the Bible seems to be the history of a race. As one studies earnestly, however, he finds that it is the history of a soul from the time it came into expression as the Adam (human) form, on through experience after experience, until it came to itself as the Jesus Christ (spiritual) man, and made union again with the Father. The characters that are dealt with in this history of a soul do not concern us, but the experiences are vital, for all souls in their overcoming pass through similar experiences. In outer appearance our experiences may seem utterly unlike those of the characters who played a part in the Bible story, yet the same mental causes brought them, and by passing through them triumphantly we strengthen our soul qualities. If we study the experiences of these Bible characters, we shall learn a way to meet tests, a way which, if followed, will keep our vision high, our face Godward, and our journeying always onward and upward toward our Father's house.

The wanderings of the children of Israel are typical of our wanderings. The Jehovah who spoke to the Israelites so often through the prophets is the immaculate self of each one of us, the I AM or real self, the inner watchman that sees eye to eye. He takes no rest and gives us no rest, until, tiring of the husks, we lift our eyes from the swine to the glories of the Father, and, keeping them there, gather strength and courage to say, "I will arise and go to my Father."

From cover to cover the principal theme of the Bible is expressed in such commands as, "Look unto me," "Return ye," "Seek ye my face," "Look up." It is a heart call from the Creator to His created, from the one whose eyes are too pure to behold iniquity to those who are gazing downward into sin, sickness, poverty, death. This call is repeated over and over, in many guises, through many characters, taught in parable and in allegory, finally in human form, in Jesus Christ, the Perfect Pattern. Jehovah warns, admonishes, lovingly pleads that we lift our eyes from low seeing to the King in His beauty. To His beloved Israel, even to you and me, wandering in darkness, He calls, "Look unto me, and be ye saved," "Seek ye me, and ye shall live," "Seek Good, and not evil, that ye may live." Through the Psalmist He sings:

"Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in."

Through the prophet He reproves, "Behold me, behold me, . . . I have spread out my hands all the day unto a rebellious people, that walk in a way that is not good, after their own thoughts," yet He promises to those that delight themselves in Jehovah, who lift up their face to God:

"Thou shalt make thy prayer unto him, and he will hear thee . . .

Thou shalt also decree a thing, and it shall be established unto thee;
And light shall shine upon thy ways."

Through Moses—who, though in a wilderness and surrounded by fiery serpents and dying Israelites, had his attention so fixed on the Highest that he caught the pledge—He promised that to all who lifted their vision to the sign of the pledge of redemption He would give immunity from the consequence of past fiery thoughts. Through One who, though nailed to a cross, could say, "Father, forgive them," and could see the redeemed world, He promised crossing out (making as if they had not been) of all the sins of those who look up to the risen Christ and enter into His at-one-ment with the Father.

Back of each thought and word and deed is the attitude of mind. The visional faculty is a subtle thing which few of us recognize. Through this faculty we look where we will, to the earth below or to the heavens above, to God or to materiality; freedom of choice was given to man in the beginning. Sense man lets his vision run riot and luxuriates in seeing all the errors of the human race—and suffers from this downward vision. Redeemed man keeps a watch on his visional sense, lifting it when it starts downward, steadying it when it would stray from perfection. Always he realizes the charge given him by the Highest: "Son of man, I have made thee a watchman unto the house of Israel."

Jesus Christ recognized and taught the power of high visioning. He did His mighty works always through keeping His eye on the Father within. In His wonderful Sermon on the Mount He speaks thus: "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." Some of the definitions of the word "single" are: "In good condition; sound; hence, upright; sincere."

In other words the single eye is the visioning which recognizes the good only, which takes all its premises and draws all its conclusions from Divine Mind and lets no dual thought enter. This mind is the mind of the man who walked and talked in the garden with Jehovah God, who had not yet eaten of the tree of the knowledge of good and evil and so become dual-minded. It will be the mind also of the man who, after passing through many trials, has come back to desire and to seek the original consciousness of perfection which was his in the beginning, which has been potentially his during all his journeying through the valley of downward vision. He had only to lift his eyes to the mountains to be lifted above the appearances.

The Master promises that when one keeps his desires one-pointed toward the good, his whole body expresses that good as health, strength, vitality; one's affairs show forth this high seeing, as peace, joy, success, abundance.

Thoughts of anger, jealousy, fear, doubt, worry, envy, lust, cause emotions which in turn poison the cells of the body, and cause them to lose their clearness: "Thy whole body shall be full of darkness." The evil eye is the eye that recognizes less than good. The longer we continue seeing with the evil eye, the denser and heavier becomes the body; diseases of all kinds take up their abode in this place of darkness.

Pure and holy thoughts, joyous and kind thoughts, light up the body; if held continually such thoughts cause each cell to become pure and clear and full of life activity. Those who have a high spiritual attitude of mind can see this inner radiance shining out from the body of one who is holding high vision. It is an inner glory expressing outwardly.

One is not always conscious of the trend of his mind, until it is brought to his attention by some unpleasant experience. Then he begins to wonder whence such an

experience has come. Here is a simple example: While I was cooking an evening meal some hot grease sputtered onto my wrist. At the time I made an affirmation of my spiritual selfhood and felt no ill effects. The next day, however, I found a number of blisters on my wrist. I hunted for a soft cloth to tie around the wrist to keep the blisters from bursting. A day or two later I was cutting out a garment from some soft white cloth. As I picked up the scraps I rolled the larger pieces together, thinking that I would lay them away to use in case of cuts or burns. Within fifteen minutes I had slashed my thumb in the most useless and senseless way. What I had looked toward came, and came so quickly that it was startling. Recognizing that my mind had been toward accidents, I refused to get the cloth that I had laid away to use in case of accidents and I let the thumb bleed while I washed out the thought that had caused the mishap. Quickly I claimed that I was a spiritual being and that Spirit, which I was, could not be cut or wounded and that lifeblood could not be lost or wasted. The blood ceased to flow, almost as water ceases to flow when the faucet in a water pipe is turned off; there was no more discomfort from the thumb.

Over and over in our daily living we have proof of the good results that come to us from our keeping the High Watch. Yet many of us often see lack, limitation, inharmony—when we could all the time be dwelling in the remembrance of the proofs and the promises. "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" said the Master to the disciples who were reasoning among themselves over the lack of bread. They had witnessed the feeding of five thousand from five small loaves and two fishes, and from that which was left over had picked up twelve basketsful. They had helped pass the bread broken from seven small loaves, with which more than four thousand were abundantly fed. The One who did

these mighty miracles was with the disciples, yet they saw lack.

No matter what we are experiencing, even if we are passing through the valley of Baca (weeping), when we cease looking downward and go forward rejoicing we shall live in Beracah (filled with victory and blessings). If we are in need of supply there is no surer way to bring it into manifestation than to look toward the substance of God, which is ever falling upon us, seeing it in the abundant measure that the Father pours out to His children; for "he that hath a bountiful eye shall be blessed." If through downward gazing we are caught in a network of materiality, we can escape by following the precept of the Psalmist,

"Mine eyes are ever toward Jehovah;
For he will pluck my feet out of the net."

O thou glorious One, eternally abiding in harmony and love and beauty, I lift mine eyes unto Thee; and as I see Thy glory, all darkness and all dimness of vision leave me. As I see Thee, so I am, and so are my body and my affairs; for my whole world is illumined by Thine Omnipresence.

LOVE STATEMENTS

By MARY S. FLINT

The love of God opens my consciousness to all good.

The love of God fills my mind with wisdom.

The love of God leads me in paths of righteousness and truth.

The love of God gives me purity of soul and sincerity of purpose.

The love of God makes me charitable toward others.

The love of God keeps me from pride.

The love of God keeps me from evil thinking.

The love of God enables me to bear all things.

The love of God makes me utter praise and thanksgiving.

STEP BY STEP IN FAITH

By ERNEST C. WILSON

TRUE faith is always active; not because it is put into action, but because the very nature of faith is to act. When our faith is established in anything it acts without our conscious effort; it acts seemingly of its own volition.

Occasionally a Truth student asks, "Why does an adverse thought, a fearful, negative thought, act so much more strongly than a positive, constructive thought?" It does not; it merely seems to. Each thought of ours acts in proportion to our faith, and if our faith is more strongly centered in adverse things than in favorable ones, then the results will be more adverse than favorable.

Fear is but a negative faith. We cannot fear that in which we have no faith. The coming of something that we fear, no less than the manifestation of something desirable in which we have faith, is a demonstration of the law. The law is the same in both cases. It works for the craven no less readily than for the courageous one. If negative things still picture themselves more vividly in our minds than do positive ones, then we should lend our efforts more strongly toward building up positive faith. We can do so in several ways.

First of all, we should devote more thought and attention to the power of our minds over our bodies and our affairs. A good thought to use is, "*My body is the servant of my mind, and my mind is the servant of God.*" We should cease dwelling upon negative, adverse conditions and possibilities.

If we dwell upon negative things until they seem real and true to us they gain power over us. They have a cumulative force, when so dealt with, and when we group them in our minds, and consider them apart from

the truth, they present a show of force that is alarming. When we know this, they lose their power over us.

Negative beliefs cannot dominate your thinking, whether they challenge you from within or from without, except you give them admittance to your consideration. If they are from within you—these doubting, fearful, ominous thoughts that disturb the peace of the mind—you will do well to face them, deal with them intelligently, and dismiss them. You should not ignore them, or push them back into your subconscious mind, but you should see and consider them in their rightful proportion to the rest of your thinking. Face them squarely with the truth and send them back into their native nothingness.

If you find undesirable things bobbing up in your consciousness, do not be afraid; rather have hope. They stand out because they are exceptional. They stand out as crime, unhappiness, and tragedy stand out in the press. No editor makes front page stories of happy married life, of moderate successes, nor (excepting near election) of the fact that people are mostly happy and contented, nor of the general obedience to law. But let there be a deed of violence, a rumor of graft or dishonesty in government or in sport, a sensational marriage problem, and the ink runs thick and black to inform an interested world. Why? It is the exception, the unusual, the novel; it is news. Do not be misled by these appearances in the press, or by those that take prominent space in your mental newspaper.

Face and dismiss the negative thought, but put a positive one in its place. It is difficult simply to drive a negative thought from the mind; bring in a positive one, and the other is gone—just as you can banish darkness from a room only by bringing in light.

We are all more or less dramatists in mind. Whatever the mind receives forcibly it tends to put into pictures, moving pictures, pictures of its thoughts in action.

(The first action of faith takes place in mind; later it finds expression in form.) One unusual occurrence interests us, repetition of it deepens the impression, and when several occurrences of a similar nature come to our attention, we begin to group them and try to formulate a law. When occurrences have established themselves in consciousness as usual, or frequent, they do not make so striking an impression on our minds, and thus are not dramatized as the exceptional experience is dramatized. So if we are not careful to keep to principle, to weigh and to judge in the light of truth what enters our minds, we are likely to fall into the unwise habit of lending our power of imagery, or picture making, to undesirable and untrue conditions, and thus give them a seeming power that they do not deserve. When this picture, created in our own minds, finally comes forth into expression, we exclaim, "There, just as we expected," and we may even foolishly add, "Oh, what have we done that God should send this affliction upon us? Why must we suffer so?" God does not send us afflictions, but our own mental children, to which we have given unwitting birth, do find their way into expression and, rightfully enough, return to vex or to bless the minds that produced them.

Take hope, faint-hearted ones, and be of good cheer, for truly we can change this situation. Through constructive faith we have power to transform our lives by the renewal of our minds.

Let us look with fresh, adventurous eyes upon life, look for the good as assiduously as we have looked for the evil exceptions (which, being evil, cannot endure), and each moment of our lives will amaze us with the blessings that it brings. Let us dramatize these blessings; let us dwell upon these accustomed miracles of blessing, and our faith will grow by leaps and bounds; we shall create as God creates, in goodness and truth; our lives will be steadied and harmonized, our demon-

strations will be permanent, not fleeting; we shall come to know for ourselves the truths that Jesus Christ taught and demonstrated. But only as we use these truths can they become ours, or have a steady, harmonious manifestation in our lives. It is natural for good to express through us, but if, like the people of whom the Psalmist sang, we "imagine a vain thing," one that is not in keeping with the glorious plan that God has for us, perforce some of the beauty and peace and bounty of God's good is hidden from our vision. How unpleasant and sad and needless all this vain imagining makes us. How much better to hold steadfastly to the good and to walk the sunlit way of truth.

We must not overlook even one step of faith in calling forth our good from the invisible realms of mind—our minds with God's—into the manifest world. The first step is knowing the power of faith; the second, dramatizing, or feeling it in application to what we desire; third, conforming our thinking to the picture that we have made; fourth, speaking in terms of the expectancy of our desire; and, fifth, carrying our desire into action.

Each one of these steps has its place in demonstration; yet no one step is the complete demonstration. To know the power of faith avails us little unless we apply it constructively; to dramatize the good that we desire may become merely "wishful" thinking, unless we take the further steps that complete our faith and call our desire forth into expression. Affirmative thoughts and words have not wholly fulfilled their mission until they are united with inspired right action.

Christian Business is a monthly magazine filled with practical and timely articles by successful business men —not dreamers, but doers, men who are successfully applying the Golden Rule to their business affairs and who want others to profit from their experiences.

TO ILLUMINE OUR UNDERSTANDING

By EFFIE E. BAKER

DURING the Constitutional Convention of the American colonies in 1787, when it seemed that the delegates could not find enough of common opinion on which to form a union, Benjamin Franklin, in the midst of turmoil, doubt, and indecision, voiced the thought that must be in the soul of every one who is seriously seeking a solution to any baffling problem.

For more than thirty-five years Franklin had been seeking to bring about a union of the colonies; indeed, more than twenty years before the issuing of the Declaration of Independence he had worked out an excellent plan for such a union. Now, after thirty-five years of effort, when almost eighty-two years old, he was still a dominant figure in public affairs. Besides him there was only one man in America that everybody would agree in honoring—George Washington. Franklin's known wisdom and common sense, together with his all-embracing faith in man, gave weight to his words.

Of the many striking sentences that might be quoted from the lips of Franklin, there is one that will fit most of our own times of great indecision and conflict: "In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings?"

If we read that sentence, leaving out the word "political" or substituting the particular phase or application of Truth that we are seeking, we shall find that the advice fits our need. One striking phrase of the sentence is particularly apt for most of us: "groping

. . . to find . . . truth, and scarce able to distinguish it when presented to us."

When we appeal to the Father of Lights to illuminate our understanding, and fail to catch the answer to our own petition, is it not just possible that the reason why we think our prayer is unanswered is that we do not distinguish the truth when it is presented to us?

We are somewhat like the poor woman of whom a charity worker tells. The woman came to the charity worker and tearfully said that her son had gone to the city; that he wrote every week and with each letter sent a little green paper with some printing on it, but no money. She was amazed when the charity worker looked over the little green papers and told her that they amounted to $150. Yet the woman was starving.

I once heard a minister use an expression that at the time I thought almost sacrilegious; now, however, I believe it to be about right. Referring to certain people who bewail the fact that their prayers are not answered, he said, "Why, those people would not recognize an answer to their prayers if they met it in the middle of the road with an overcoat on."

That is just the trouble—we don't see; many times the answer to our prayers does come down the road with an overcoat on, or perhaps a gingham dress. We are not content to have a prayer answered, but must dictate the manner in which it shall be answered. That is not right. We should ask for such illumination so that we may recognize the answer, no matter how it is disguised.

Properly illuminated understanding will prevent our getting into trouble of our own making, and will help us to extricate ourselves when we become enmeshed in the troubles of others.

And to whom shall we go for such illumination except to the Father of Lights?

IMMACULATE CONCEPTION

THE TERM, "immaculate conception," in its theological significance, refers to the belief that Mary, the mother of Jesus, was conceived without original sin. In 1854 this doctrine was made an article of faith in the Roman church. The subject is not a weighty one with all church people. However, it is often confused with the birth of Jesus, which at times is the subject of heated argument among Bible students.

Neither the conception of Jesus nor that of His mother should seriously concern the practical Christian. The question as to whether Jesus had one parent or two does not seem to affect the birth, life, or well-being of other people. Adam had neither father nor mother and yet we do not think of him as a man holier than Jesus or other men. The lives of Christians are not affected by the manner in which Mary and Jesus were conceived. The life of any great person helps us only as it gives us high teachings that we can apply to our lives or great deeds that we can emulate.

However, we should not disbelieve the stories of the immaculate conception and the virgin birth because they seem impossible. Many things that seem miraculous and impossible to the young student of Truth clear up when he gets an understanding of higher laws and principles.

It would seem that the ideal teacher or savior should have a birth and problems similar to those of the persons whom he would serve and redeem. We somehow like to think of Jesus as so closely related to us in His own experiences that His life in all its phases is an ideal and a pattern for our own.

Quite often the Fundamentalists and the Modernists handle this question in an attitude that is far from a Christian one. Practical Christians feel inclined to turn

away from arguments involving such theological questions as the immaculate conception and the virgin birth and ask: "Why not lay all these aside and just try to live the life of the Master?"

Thomas à Kempis, viewing the inclination of Christians to war among themselves over the teachings of the church, said: "What advantage is it to dispute profoundly about the doctrine of the Trinity, if by your lack of humility you are all the while displeasing the Trinity? Surely sublime language does not render a man holy and just; but a virtuous life makes him dear to God."

Leaving the theological interpretation of "immaculate conception" to those interested in its external interpretation, let us see what it means according to its inner significance; that is what chiefly concerns the Christian metaphysician.

Concepts and conceptions are primarily mental. Even the physiological process of maternal conception relates back to that of conceiving physiologically. The physical conception and the physical birth of the child have their counterpart in the mental conception and the mental birth of the idea.

It is said that Mary was chosen as the vehicle for Jesus' birth because she was pure minded. Her mental power to conceive purely recommended her for the office of conceiving Him who was destined to be Master.

To conceive is to grasp something as a notion. We conceive today the civilization of future generations. We grasp the possibilities of advancement, even though as yet all the details remain unrevealed. However, this mental process evolves and through it we have vision and revelation. Chaucer thought of conceiving as a process of perception and visualization.

That which is immaculate and virgin is pure and undefiled by stain, blemish, flaw, or fault. Applied to mental conceiving, it refers to pure and spiritual con-

cepts. If one would give birth to or manifest perfect Christ life and health, he must first have the pure and immaculate conception of life and health. In no wise must this be adulterated by the intrusion of external things or thoughts of sense.

One must have clearly in mind what he wants to see manifest. Unless he visualizes in a clean-cut fashion his manifestation will be far from immaculate. If adversity impregnates his mind, the idea resting in the matrix of his consciousness will be adulterated and robbed of its immaculate and virginal qualities.

In a mystic sense the immaculate conception and the virgin birth teach us the lesson of spiritualizing our ideas, of keeping them undefiled while we carry them in consciousness. The perfection of the Christ child is but the counterpart of what we can conceive mentally and spiritually through right-mindedness.—*F. B. Whitney; Unity Daily Word.*

TO BECOME CHRISTLIKE

Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it, and grow into likeness to it. And so look at this perfect character, this perfect life. . . . And loving him, you must become like him. Love begets love.—*Henry Drummond.*

THE CONQUEROR'S LAW

The beating ray, the heaving tide,
Is set to music of the whole,
And he who takes the conqueror's way
Must move with nature's rhythmic stride—
The march triumphant of the soul.

—*Albert Durrant Watson.*

THE PURPOSE OF UNITY

NITY magazine, which is published monthly by Unity School of Christianity, is a handbook of Christian healing and Christian living.

The purpose of Unity School is not to found a new sect but to teach people to make a practical application of what they already have (potentially) through their church affiliations.

Unity School stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all the affairs of life.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and in all that you hear from others.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when Truth is attained in its purity.

Unity School has a department devoted to healing. For information concerning this department (which is called Silent Unity), see page 569.

THE HOME

COUSIN SARAH ADVENTURES IN TITHING

By MARION H. IRONS

Part II

DURING the two days immediately following her vision of the overflowing basket of mending, Cousin Sarah was in an uplifted frame of mind, closely verging on joyful excitement.

She had wanted to go to the owner of that mending basket the very next day after she had been shown how to tithe her time. But divine wisdom within her had counseled against any such thoughtlessness on her part and brought to mind a vivid mental picture of the home of her acquaintance, as it would probably look on Monday with the large washing under way and the three youngest children demanding their mother's attention at the most inopportune moments. Clearly Monday was not a propitious day for her venture in tithing—or Tuesday either, that being the day on which Mrs. Clinton usually did her ironing.

Wednesday then, right after lunch, seemed to be the best time to begin her tithing work. Of course, after she had it well started she would feel more assured of an understanding welcome from Mrs. Clinton any time she might "stop in" for a few hours. But it behooved her not to act rashly at first—to be careful not to make a nuisance of herself. She knew that many plans for good work are spoiled by unguided enthusiasm.

Wednesday proved to be a windy, disagreeable day; but Cousin Sarah minded it not, her heart was so

full of happy expectations, and she sallied forth against the chilling wind, carrying a well filled work bag on her arm. She was fully resolved that the mending should not be delayed because of the lack of anything needed for patching or for darning. In her zeal she had brought along black, white, and tan darning cottons and yarns to make certain that she could begin work the minute Mrs. Clinton gave her permission to do so.

But her heart sank, and the words of greeting almost faltered on her lips, when Mrs. Clinton came to the door with a baby in her arms, another one tugging at her skirts, and a third child fretting behind her; for though Mrs. Clinton invited her caller to enter, she did it with the studied politeness of one who feels that "company is the last straw on a day like this!" Whatever she felt, however, Cousin Sarah was too well poised to show that she missed the spirit of welcome, and she smiled pleasantly as she entered. She walked into the living room and seated herself as near the basket of mending as she could. Mrs. Clinton flushed as she saw her caller glance at it.

"Yes, it is just as full as ever," she sighed wearily. "I used to hope the time would come when I could catch up with the mending and see the bottom of the basket once more. But the coming of each child puts that time farther off, for each week more mending is added than I can possibly do, and I've gotten so that I dream about it—have regular nightmares concerning it." Mrs. Clinton looked half ashamed at Cousin Sarah, and leaned hard against the back of her chair, as though the mere telling of this state of affairs had tired and weakened her the more.

"I know exactly how you feel, Mrs. Clinton," said Cousin Sarah sympathetically, "for I used to be haunted in my dreams by the never ending, never diminishing work of a woman on a farm—and I too had only one pair of hands to do it all with. That is one reason why

I came here today—to offer you the help of an extra pair of hands." She held out her hands toward Mrs. Clinton, a pleading look in her eyes. "I want to help you catch up with all this darning and mending, if you will allow me to. Nowadays I have heaps of time and almost nothing to do, and I love to be busy and keep my hands in practice. Doesn't it beat all how things turn out? Now when I have oceans of time on my hands, I have no work to do, and back in the past I couldn't find time to do half what I needed to do." She smiled whimsically at Mrs. Clinton, who looked at the mending basket and then at her caller, in perplexity.

"Do—you really—mean that you—want to mend a little—while you visit with me, Mrs. Layman?" she finally asked in a doubting voice, as though what she had heard was too good to be true.

"I mean exactly that, and more too, Mrs. Clinton," replied Cousin Sarah earnestly. "I want you to show me what you want done, and where the things are to do it with, and then"—Cousin Sarah smiled at her kindly—"I want you to take these sleepy children into the bedroom for a nap, and to take a good rest yourself while you are about it. Life will look much brighter then, I am sure. It is almost 2 o'clock now, and I am eager to begin this mending."

She picked up a pair of stockings as she spoke, and Mrs. Clinton, almost against her will, rose and opened the drawers in the sewing machine where she kept her supplies, and brought forth the button box. Cousin Sarah smiled and set to work in a decisive manner which fully convinced Mrs. Clinton. Then the tired children were taken into the bedroom for a nap.

Mrs. Clinton must have fallen asleep herself, for it was nearly 4 o'clock when she came from the bedroom and looked with rested eyes at the first results of Cousin Sarah's tithing of time—a rather large heap of finished

darning and mending, neatly piled on the sewing machine.

"You have been a regular godsend to me today, Mrs. Layman!" she exclaimed. "No one else has sewed a stitch for me since—since we lost Mother years ago. Your help has given me new hope and more courage to carry on. God bless you, dear woman." Her voice broke, and she wiped the tears from her grateful eyes.

"He has blessed me indeed, doubly so: first in my tithing, and then in the happiness of knowing that I have given you new hope and courage. But then, Mrs. Clinton, you know He promised to give an increase to those who really try to work with Him and for Him." She smiled at mystified Mrs. Clinton, and rose to go home, feeling that she had said enough for one day and that Mrs. Clinton would be eager to see her at some other time and find out just what she had meant by her last words.

(To be continued)

HONESTY

Thou must be true thyself,
If thou the truth wouldst teach;
The soul must overflow, if thou
Another's soul would reach!
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall be a fruitful seed;
Speak truly, and each word of thine
Shall the world's famine feed.
Live truly, and thy life shall be
A great and noble creed.

—*Horatius Bonar.*

MOTHERHOOD DEPARTMENT

PREPARATION

LIFE acts in three zones—spirit, soul, and body. Motherhood at its highest is attained by the woman who prepares herself in each of these three respects.

What the mother wishes her child to be, she must first be. The soul that comes into manifestation through her is invited by her consciousness and her living. She who would give birth to a great life must make her own life great.

Mary, the mother of Jesus, is the example for all mothers. Spirituality was her dominant trait. By a life consecrated to worship of God, she became the mother of Him who called Himself the Son of God.

The dominant trait leads the soul and the body in ways that harmonize with its object. The spirituality of Mary made her pure in soul and pure in body.

Her mentality was molded along the lines of the loftiest Hebrew literature—the Old Testament. In her mental excellence was found the attraction which drew Him whose sweet and gentle speech, whose wealth of tenderest imagery, whose matchless parables have been the enrichment of the world's greatest minds since His day.

Her soul being kept pure by her pure spirit, virginity of body naturally was hers. Her virginity attracted to incarnation Him whose soul was so pure that thoughts of defilement could not reach it; whose flesh was so pure that it could not see corruption.

By years of devotion, Mary served the God of life. By a consciousness of the divine possibilities, she became the mother of the One who brought life and knowledge of immortality to the world. The woman who would

be a mother after the Mary type of motherhood has the clear outline:

Be what you wish your child to be.

Serve God in the devotion which results in entire purity. Have mental and spiritual union with the loftiest and the sweetest. As God speaks through your own mind and other exalted minds, he is giving you the Word that will incarnate as Blessed.

Delaware, Ohio—Words cannot express my gratitude for your kind ministration during my pregnancy. Our perfect baby was born with so little pain to me that I hardly realized what was happening. May God bless you in your work.—*Mrs. L. C.*

Miami, Fla.—Please send me the fourth lesson. The lessons have helped me very much to trust, to have faith, and to be unafraid. My health is perfect.—*M. E. T.*

Baltimore, Md.—I have received a world of good from the lessons from the Motherhood Department. I do not know how to thank you for the good that you have done for me.—*Mrs. C. P.*

Atlanta, Ga.—The maternity lessons have been very interesting and helpful to me. I was very nervous, but I now am improving.—*Mrs. F. H.*

Anaheim, Calif.—When I wrote for your help, I was sick in bed with almost every uncomfortable symptom that has ever gone with pregnancy. Now I am perfectly normal. I have never felt better in my life, and many of my friends have remarked that they had never seen such a wonderful change in any one in such a short time. I certainly give Unity and God praise for this healing.—*Mrs. W. D.*

Minneapolis, Minn.—I received your course of instructions, and I receive joy and peace through your guidance. New avenues of prosperity are being opened for us. I thank you very sincerely for helping me to know God's ways.—*Mrs. J. W. S.*

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

HIS OPEN HAND

The eyes of all wait for thee;
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest the desire of every living thing.
—*Psalms.*

The love of God made manifest
Is now before us set,
And we give thanks with all our hearts
That every need is met.
—*E. P. V.*

Beloved Father, today I ask for my complete healing. Fill me so full of Thy love that my mind will be cleansed and purified and my body made whole and well.—*Selected.*

A BENEDICTION

The Lord bless you, and make his face to shine upon you in wisdom, health, harmony, peace, and abundant prosperity.—*Selected.*

A MORNING PRAYER

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored; and grant us in the end the gift of sleep. Amen.
—*Robert Louis Stevenson.*

SUNDAY LESSONS

The Bible text used in these Lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

LESSON 10, DECEMBER 4, 1927.

Unity Subject—CONDEMNATION NOT AN AID TO SALVATION.

International Subject—ISAIAH TEACHES RIGHT LIVING.—Isaiah 5:1-12.

1. Let me sing for my wellbeloved a song of my beloved touching his vineyard. My wellbeloved had a vineyard in a very fruitful hill:

2. And he digged it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard.

4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5. And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down:

6. And I will lay it waste; it shall not be pruned nor hoed; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7. For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and

he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry.

8. Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!

9. In mine ears *saith* Jehovah of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield *but* an ephah.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!

12. And the harp and the lute, the tabret and the pipe, and wine, are *in* their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands.

GOLDEN TEXT—*Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.*—James 1:27.

SILENT PRAYER—*I do not condemn anybody or anything; the Christ in me seeks always to lift up, to renew, to encourage, and to heal.*

In this lesson "my well-beloved" symbolizes the Christ, the ideal man. The theme of the "song" is life. The fruit of the vine is symbolic of life—the wine of life. Jesus said, "I am the vine." The vineyard is manifest man, humanity. It was planted in perfection, and perfection is its goal. "He looked that it should bring forth grapes, and it brought forth wild grapes."

The Old Testament prophets reflected the gloom that enveloped the Israelites when they ceased to follow divine guidance; Isaiah gives a pessimistic trend to his songs for the evident purpose of calling the people back to righteousness. All that he recites occurs in the experiences of those who disobey the law, but it is doubtful if crying "Woe! woe!" is the best remedy.

When a man reaches a certain point in error he becomes submerged in evil, mentally and morally, and it is useless to rail at him. Every sinner knows that he has transgressed some law and that his transgression has brought suffering; but he may not be able to tell the nature of that law, or wherein he has failed to keep it.

Sinners do not need scolding. Every word and thought of condemnation adds to the sinner's burden. A scolding mother makes disobedient children. Thoughts act and react upon one another according to fixed laws. States of consciousness envelop those who have made them, as a fog envelops a city. What good would it do to go up and down the streets of London on a foggy day and shout, "Woe unto you, men of London! You are in a fog! The anger of the Lord is kindled against you!"

Those who are in darkness need light. Ignorance disappears when understanding is quickened. Understanding displaces ignorance as light displaces darkness. Darkness, ignorance, and sin are not real and should never be thought to have any power to hold or control men. When we think about sin and ignorance as powerful and real, we intensify their darkness, and "how great is the darkness!"

God is not angry with the wicked every day, as the Old Testament prophets proclaim. Their words were tinctured with the old Jewish thought, "An eye for an eye, and a tooth for a tooth." Jesus had a better understanding of God, and He, the greatest of all prophets, proclaimed: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . Ye therefore shall be perfect,

as your heavenly Father is perfect" (Matt. 5:43-45, 48).

Today's lesson shows that those who are trying to get wealth through selfish practices will receive a short yield from their efforts. This is brought out by the statement that "ten acres of vineyard shall yield one bath, and a homer of seed shall yield *but* an ephah." The bath was a measure of wine containing about eight gallons. The homer was a dry measure, about ten times larger than the ephah. One bath would be a very small yield for ten acres, but one ephah would be a crop equal to only one tenth of the seed planted. Selfish thoughts blind man to the truth that God has provided enough substance to supply all men bountifully. When a man does not perceive this truth, he is moved to selfish thoughts and acts through fear of lack. Fear of lack is due to insufficient faith in God. Thus fear of lack causes one man to deprive other men of their belongings in order that he may have enough for himself. This violation of the law of abundance brings into that man's affairs the dwarfing effect of the fear of lack.

When we try to hoard things on the earthly plane we produce a limitation of spiritual things in our consciousness. What things soever we shall bind on earth, shall be bound in heaven; and what things soever we shall loose on earth shall be loosed in heaven. That is, our thoughts about material things react upon our spiritual consciousness, and if we limit material things in our thinking, we limit our concept of the great universal abundance. This shuts us off from the free flowing, universal supply that otherwise would naturally come to us in abundance. Selfish people may for a time seem to prosper, but their wealth is either swept away from them or it becomes to them an incubus that by its very weight destroys their vitality and their happiness. The biographies of rich men who have

been selfish bear this out. All rich men are not selfish, however. The rich are by no means the only selfish people. There are countless millions of selfish men and women who are poor, and their poverty can be traced, in many cases, to their selfishness. Praise, thanksgiving, and loving coöperation destroy the fear thought and cause the law to bring health, happiness, and prosperity.

QUESTIONS

1. What is symbolized by "my well-beloved," the "song," the "fruit of the vine," and the "vineyard"?

2. Is condemnation the best remedy for sin? What does every word of condemnation do?

3. What do those in darkness need? What effect has our thinking about sin and ignorance as powerful and real?

4. What moves man to selfish thoughts? To what is fear of lack due?

5. When we try to hoard things on the earthly plane, what do we produce? Explain this.

6. What destroys fear thoughts, and causes the law to bring health, happiness, and prosperity to those who obey it?

Lesson 11, December 11, 1927.

Unity Subject—VICTORY THROUGH RELIANCE ON SPIRIT.

International Subject—ISAIAH COUNSELS RULERS.—Isaiah 37:5-11, 14-20.

5. So the servants of king Hezekiah came to Isaiah.

6. And Isaiah said unto them, Thus shall ye say to your master, Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7. Behold, I will put a spirit in him, and he shall

hear tidings, and shall return unto his own land; and I will cause him to fall by the sword in his own land.

8. So Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish.

9. And he heard say concerning Tirhakah king of Ethiopa, He is come out to fight against thee. And when he heard it, he sent messengers to Hezekiah, saying,

10. Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trusteth deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

14. And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah.

15. And Hezekiah prayed unto Jehovah, saying,

16. O Jehovah of hosts, the God of Israel, that sittest *above* the cherubim. thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

17. Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see; and hear all the words of Sennacherib, who hath sent to defy the living God.

18. Of a truth, Jehovah, the kings of Assyria have laid waste all the countries, and their land.

19. And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

20. Now therefore, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that thou art Jehovah, even thou only.

GOLDEN TEXT—*Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.*—Isa. 26:3.

SILENT PRAYER—*Not by might nor by power; but by my Spirit, saith the Lord.*

The children of Judah, in our lesson for today, may be said to represent our spiritual thoughts, or spiritual

consciousness. Hezekiah ("Jah is strength; Jehovah hath strengthened") signifies spiritual strength in the executive power of the mind. Hezekiah was king of Judah; he also represents a firm trust in God. The Scriptures recite that Hezekiah was a religious reformer among the Hebrews. He cleansed and repaired the temple, restored the temple services, and provided for the support of the Levites and for popular religious instruction from the books of the law, thus bringing about a great sentiment against idolatry. In II Kings 18:3, 5, we read: "And he did that which was right in the eyes of Jehovah, according to all that David his father had done. . . . He trusted in Jehovah, the God of Israel; so that after him was none like him among all the kings of Judah, nor *among them* that were before him."

There is a universal thought consciousness in man and in the race that does not acknowledge the spiritual head of the universe. This thought is based upon sense observation. Instead of using pure reason and intuitive understanding, man looks without and builds up a belief that the ruling power of all things is in matter and in material forms. Thus idol worship is instituted. Men believe in the forces of nature and deify them, as did the Greeks and Romans, or they worship the material images that are carved by the hands and minds of men, or they worship money. Idol worship takes on many forms, but its basis is always in the without instead of the within, in the formed instead of the formless.

The Assyrians represent the Gentile, or unspiritual, realm of thought, and Sennacherib ("bramble of destruction") is its head. Judah had been intimidated by the Assyrians, and for the sake of peace was paying them a regular tribute. Thus we find that in our desire to avoid trouble we make concessions to the unregenerate, material realm of our consciousness. But

a time comes when we decide to cast off this yoke of bondage, and we declare our freedom and our spiritual individuality. Then we have war.

The material forces appear to be more powerful than the spiritual forces, and as we look over the human family, material thoughts seem to dominate. When we attempt to live an independent spiritual life, in the face of the apparently unconquerable material forces, the material forces come down on us "like the wolf on the fold." They boast of their successes, and we are appalled.

Here the forces of the invisible and all-powerful formless One are brought into action. Hezekiah and Isaiah prayed and called to heaven (spiritual strength and faith and spiritual understanding joined in a demonstration of the higher law). Then the "angel of Jehovah," or messenger of the Lord, "went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies."

(See Isaiah 37:36.) Thus error is destroyed when man trusts in God, is true to his highest ideals, and remains steadfast in prayer. He does not have to fight the seeming evil; evil is darkness, and it disappears when the light of spiritual understanding is turned upon it.

In the words of Byron:

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold.

* * *

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown!
For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed.

* * *

And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown,

* * *

And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!"

QUESTIONS

1. What do Hezekiah and the children of Judah represent in consciousness?
2. How is idol worship instituted?
3. What do the Assyrians represent?
4. What is meant by paying tribute to the Assyrians?
5. When spiritual strength and faith and spiritual understanding join in a demonstration of the higher law, what occurs?

LESSON 12, DECEMBER 18, 1927.

Unity Subject—REVIEW: PROPHETIC VISION ACTIVE.

International Subject—REVIEW: THE EARLY PROPHETS OF ISRAEL.

Devotional Reading: Psa. 67.

GOLDEN TEXT—*God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son.*—Heb. 1:1, 2.

SILENT PRAYER—*I seek in all ways to be obedient to my highest light, and I am gaining in spiritual understanding day by day.*

Our lessons for this quarter have been taken from the lives and writings of the prophets of Israel and Judah. In some of them error has been expressed very forcibly; yet in our interpretations, we have sought to

stress the good. We have done this because we firmly believe that man becomes Godlike only by beholding God—the Good. Condemnation does not reform man, nor does it lead to his upliftment. Jesus said that He did not come into the world to condemn it, but to save it. We, His followers, should pattern after Him.

By lifting up the Christ in our lives we shall do our share in redeeming the world from seeming error. In order to lift up the Christ, we must learn to know and to express the Christ teaching and character in our every desire, thought, word, and act.

Our first three lessons were about Elijah. Elijah's experience with the prophets of Baal represents the exposing and putting away of material thoughts, and of the belief that materiality, outer things of time and sense, and outer conditions are the realities of existence.

Elijah's hearing the "still small voice" teaches that the Lord is not to be found in great outer shows of power or phenomena, but that in the stillness, the peace, and the quietness of our own souls we can come in touch with Him.

In Elijah's experience with King Ahab in Naboth's vineyard, we found a lesson on the error result of allowing acquisitiveness to develop into covetousness in us. There is no way to outwit the spirit of justice. Sometime, somewhere, restitution and a right adjustment must be made. Nothing is ever really settled in our lives until it is settled right.

Lesson 4 was about the calling of three different prophets: Elisha, Amos, and Isaiah. We named this lesson "Prophetic Vision Established." We learned from it that the prophet in us is the state of thought, or attitude of mind, which receives divine inspiration and imparts it to our consciousness.

Next came "A Lesson in Right Living," taken from Amos 2:4-12. This lesson stressed the point that we must be just and pure and true in thought, word, and

deed if we are to reap only blessings and good. Another important point in this lesson was that condemnation always tends to cast down and weaken one, while good thoughts, high ideals, reminders of what one really is in truth, lift up and strengthen one to further attainments of good. We should therefore as true prophets of God, seek always to be proclaimers of truth, which heals and redeems, instead of dwelling on seeming error.

Then we had "A Lesson in Justice." The silent prayer in this lesson was: *I gladly open my mind to the Christ spirit of justice, and I earnestly seek to be just in all my ways.* The thoughts and qualities in us that desire to do justly in all ways are never opposed to the inner teacher who constantly warns, reproves, and guides us (represented here by Amos, the prophet who pleaded with the children of Israel for justice); if anything in us rebels against instruction in right thinking and in right doing, and refuses to recognize the Holy Spirit as our teacher, it is sure to be carnal, mortal thoughts and tendencies.

In Lesson 7 we found Hosea, another prophet of Israel, preaching God's love. This lesson deals especially with the restoring, uplifting, saving power of God's love active in mankind, or the forgiving love of Jesus Christ (we would call it) at work in us as individuals, and in the race as a whole. Love is the great harmonizing, unifying, redeeming presence of God in His universe—God is love. Love, and not wrath or force, leads to right living and right doing, and to true Christian service to God and to one's fellow men.

Lesson 8 was taken from the book of Micah. Micah means *Godlike*, and signifies the individual's consciousness awakening to the truth of his being, to the fact that in his real, true self he is like God and is endowed with divine possibilities. The burden of this lesson was that it is useless for persons to think that

they can by "forms" and by professions of religion in the outer atone for unfair and unjust dealing and error living. A person must become honest in thought and in act if he is to attain the peace of mind and the good that are his inheritance from God.

In our next lesson, we find Isaiah teaching true worship. This lesson, like the former one, hinges upon the fact that an outer show or form of religion, apart from real obedience to divine law, is not acceptable to God. We must be true in heart and in thought and in act, that we really may enter into communion with Spirit at the very center of our being, and be blessed with eternal life. By being obedient to truth, we shall gain health, prosperity, every good.

The central thought of Lesson 10 was that condemnation is not an aid to salvation. The old Israelitish prophets did much condemning, but Jesus Christ taught differently. Those who are in darkness need light. Ignorance disappears when understanding is quickened. Darkness, ignorance, and sin are not real and should never be thought about as having any power to hold or control men. We should deny seeming error and thus set the sinner free. God is not angry with the wicked. Jesus said that we should love our enemies in order to be like our heavenly Father who causes His sun to shine on the evil and the good alike, and sends rain on both. However, error sowing causes inharmonious reaping and we must learn to leave the paths of unrighteousness that we may under the law reap good. But it is love that leads into the right way; condemnation and threats of evil will never do it.

In Lesson 11 we learned that victory over error is attained by reliance on Spirit. It is not by personal might or power, "but by my Spirit, saith the Lord," that we become "more than conquerors." King Hezekiah, in this lesson, represents the expression of spiritual strength in the executive power of the mind,

while the Assyrians, who came against him in such numbers and apparent power, signify the Gentile or unspiritual realm of thought which is against God, and is not subject to the truth. When spiritual faith and strength (Hezekiah) and spiritual understanding (Isaiah) join forces against error (the Assyrian army), error is overcome quickly. Error is destroyed when man trusts in God, is true to his highest ideals, and remains steadfast in prayer.

QUESTIONS

1. What have we sought to stress in our interpretation of these lessons? Why have we done this?

2. How can we do our share in redeeming the world from error? How can we lift up the Christ in our lives?

3. Give points taught in the first three lessons of this quarter.

4. What is the prophet in us?

5. Give the central points of Lessons 5, 6, 7, and 8.

6. Is condemnation an aid to salvation? When does ignorance disappear? What leads man into the right way?

7. How do we gain victory over error? When is seeming error destroyed?

LESSON 13, DECEMBER 25, 1927.

Unity Subject—THE REAL MAN APPEARS.

International Subject—CHRISTMAS LESSON. —Luke 2:8-20.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid;

for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—*Thou shalt call his name JESUS: for it is he that shall save his people from their sins.* —Matt. 1:21.

SILENT PRAYER—*The image and likeness of Divine Mind now takes form in me.*

Vigilance in watching our flocks (thoughts) makes us receptive to the spiritual side of existence. As the shepherds in Oriental countries have a name for every sheep, and train it to come and go at command, so we should be familiar with our thoughts, and should discipline them so thoroughly that they will be obedient to us when we send forth our desires. This familiarity with our minds leads to an acquaintance with our char-

acters, and gives us an opportunity to strengthen our weak points and overcome our undesirable tendencies by replacing them with desirable ones. It thus clears up and harmonizes the soul so that it is receptive to divine ideas. A thought realm that is in constant turmoil and confusion cannot readily receive a message from the spiritual realms of consciousness. The command of the one great orderly Mind is, "Be still, and know that I am God."

Order in one's life should also extend to affairs without; this is signified in the decree of Cæsar Augustus that "all the world should be enrolled." (See Luke 2:1.)

Joseph and Mary represent wisdom and love, which have been ideas in mind but are now to bring forth a manifestation in substance. In Bible symbology the earth signifies the body of man, while the various towns and persons that are mentioned represent the different brain and nerve centers and their presiding geniuses. In the chapter from which our lesson for today is taken, Galilee, meaning "wheel, circuit," signifies energy or life, life activity, soul energy; Nazareth, while it means "branch, separated, sanctified," was a despised place, and as such would be a type of inferiority. It was considered a community of commonplace, if not disreputable, people, yet there Jesus was reared. Nazareth typifies the commonplace mind of man, but it is a place of development, through which the Christ comes into expression. Judæa means "praise;" David, "beloved," signifies love ruling in consciousness; Bethlehem means "house of bread, place of food," and refers to substance; it symbolizes a center at the pit of the stomach in man, where the Jesus, or perfect body begins its growth.

It is thus seen that the birth of Christ is the beginning in the inner realms of consciousness of a higher set of faculties that, when grown to full stature will

transform the flesh body. It is a process of unfoldment or growth in the person who is coming into expression of the Christ. In its beginnings it is a mere quickening flutter under the stomach, often accompanied by unusual sensitiveness. We do not, in the first stages of this process, understand it, and sometimes one is moved to put it away. This is the spiritual significance of the statement that Joseph was merely "betrothed" to Mary, yet she was "great with child." The soul is heavily charged with divine life, and so full that it cannot express itself intelligently, because no union has yet taken place between it and the understanding (Joseph).

"Swaddling clothes" are bands of cloth in which it was customary to wrap young children. These swaddling clothes represent the confinement of man's thoughts to the limitations of the physical nature ("manger"), of this first emanation or new consciousness of life.

The message of the angels to the shepherds signifies those periodical outbursts of divine illumination that come to us when we for a time know that something unusual is going on within. We have our duties in life to fulfill, however, and we return to our flocks (thoughts), "glorifying and praising God" for all the things that (we) have heard and seen.

The "angel of the Lord" (verse 9) is the inspiration or illumination of the Spirit of God within. There should be no fear on our part when the divine presence in us is sensed keenly, for with the bringing to light of the Christ mind in our consciousness come a peace and a joy that hitherto were unknown to us. We also are led to deny the seeming reality of matter and its limitations, that the Christ life may come into manifestation wholly in our minds and bodies as it did in Jesus.

QUESTIONS

1. What makes us receptive to the spiritual side of existence?

2. To what does familiarity with our mental realm lead?

3. In conjunction with the birth of Christ, what do Joseph, Mary, the earth, Galilee, Nazareth, Judæa, David, and Bethlehem signify?

4. What is the birth of Christ in man?

5. What does the message of the angels to the shepherds signify?

Lesson 1, January 1, 1928.

Unity Subject—TWO BAPTISMS.

International Subject—JOHN THE BAPTIST AND JESUS.—Mark 1:1-11.

1. The beginning of the gospel of Jesus Christ, the Son of God.

2. Even as it is written in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;

3. The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4. John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.

5. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.

6. And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey.

7. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.

8. I baptized you in water; but he shall baptize you in the Holy Spirit.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

10. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:

11. And a voice came out of the heavens, Thou art my beloved Son, in Thee I am well pleased.

GOLDEN TEXT—*He must increase, but I must decrease.*—John 3:30.

SILENT PRAYER—*Divine obedience now works in me and I freely let go of worldly thoughts and worldly ways.*

Jesus Christ is the name of the spiritual Mind that today is coming swiftly into man's consciousness. To bring this Mind into expression man must first have an active desire to do right in the sight of God, and a willingness to give up the things that stand in the way of righteousness. John the Baptist represents the innate principle in man that ever seeks to do right. Its origin cannot be determined; it comes out of the wilderness. The whole human family naturally is true and honest, and this rugged reformer is a child of nature. Culture does not make people honest, nor does it bring out their natural virtues. The inner soul consciousness that draws its nourishment from nature's storehouse opens the way for the advent of Spirit.

All Christian workers recognize the necessity for John the Baptist's making straight the consciousness before the descent of the Son of God consciousness, represented by the dove of peace, that follows the Jesus baptism. In every church revival this law is exemplified over and over; the necessity of letting go of the old life is proclaimed as part of the price of the new grace in Christ Jesus. The great joy that comes to those who comply with this condition is evidence of the efficacy of the process.

We who study spiritual science apply the great law of mind action in an inward instead of an outward way. Instead of making outward acknowledgment of sin and repentance, we look within our thought realms, and through the power of the Christ we cast out error

and bring Truth into action. We get a comprehensive understanding of the law by which the purification of the soul is accomplished, and our work is enduring and far-reaching.

The John the Baptist baptism represents the cleansing of the mind that must precede the receiving of the higher or spiritual consciousness. After Jesus had received this cleansing of consciousness, which is represented by John's baptism, Divine Mind descended upon Him with its peace, and acknowledged Him as Son; in other words, He received the second or spiritual baptism. To receive new ideas one must give up old ones willingly. Some persons are slow of spiritual growth because they are tenacious in holding to mortal thoughts. The thoughts and the ways of the mortal man are dear to them; they do not go with Jesus to be baptized of John.

We recognize, however, the great good that Christian workers all over the world are doing in making men better. A true revival is always a revival of righteous thoughts and acts and is sure to bring forth good fruits. There is a sympathetic unity between the minds of those who constitute the human family, and a reform in one part of the world is sure to be followed by a change for the better in another part. The righteousness that is making itself felt so wonderfully in so many of the affairs of men today has its origin in great religious quickenings somewhere.

Events portend a Holy Spirit baptism the world over. A great influx of spiritual light and power has taken place within the past few years, and people everywhere are realizing the presence of this light and power. Those who accept Truth and put away the evils of the carnal mind are finding soul happiness and bodily health beyond anything that has ever before been experienced in human history. Truly, the heavens are now opened, and the proclamation is being made to all

who are genuinely repentant: "Thou art my beloved Son, in thee I am well pleased."

QUESTIONS

1. What is the name of the Mind that is making its appearance in man's consciousness? What is the first step in bringing this Mind into expression?

2. In this lesson, what does John the Baptist represent?

3. What are the two baptisms taught in this lesson?

4. What must one do in order to receive new ideas? Why are some persons slow of spiritual growth?

5. What results are obtained by those who accept Truth and put away the evils of the carnal mind?

A MORNING MEDITATION

Thou great, almighty One, I raise
My heart to thee in grateful praise.
Thy love has led me all the way,
So at the threshold of this day
I stand in confidence serene,
And know that naught can intervene
To separate my life from thee.
Each new experience shall be
A stepping-stone, by which I'll climb
To places higher—more sublime.
Protect me, guide me, keep me still
Harmonious with thy perfect will;

Give me thy peace within my heart—
The peace thou, only, canst impart;
And as I tread life's busy marts,
Use me to cheer some other hearts.
Through all the hours, keep me from sin,
Reveal to me thyself within;
Let thy dear voice proclaim to me:
"My child, I will abide with thee."

—*Anna C. Anderson.*

HEALTH

Identifying myself with the Christ within, I am quickened and healed.

The rule, "Whatever you identify yourself with mentally, that you express physically," is universally accepted as truth by metaphysicians. You identify yourself with your physical sensations by thinking much about the pleasure you get out of them. This kind of thinking builds a gross, sensual organism. By the same law you may think of spiritual things and thereby build an organism of corresponding character. "Have this mind in you, which was also in Christ Jesus," said Paul. Think about Christ in you and the supermind will begin to transform the very cells of your organism. Where you have been weak and ailing you will become strong and healthy. In this way Christ quickens and heals all those who have faith in Him.

HEALING THOUGHT

December 20 to January 20

Identifying myself with the Christ within, I am quickened and healed.

PROSPERITY THOUGHT

December 20 to January 20

The fullness of Christ-resource is born in my mind and my prosperity is assured.

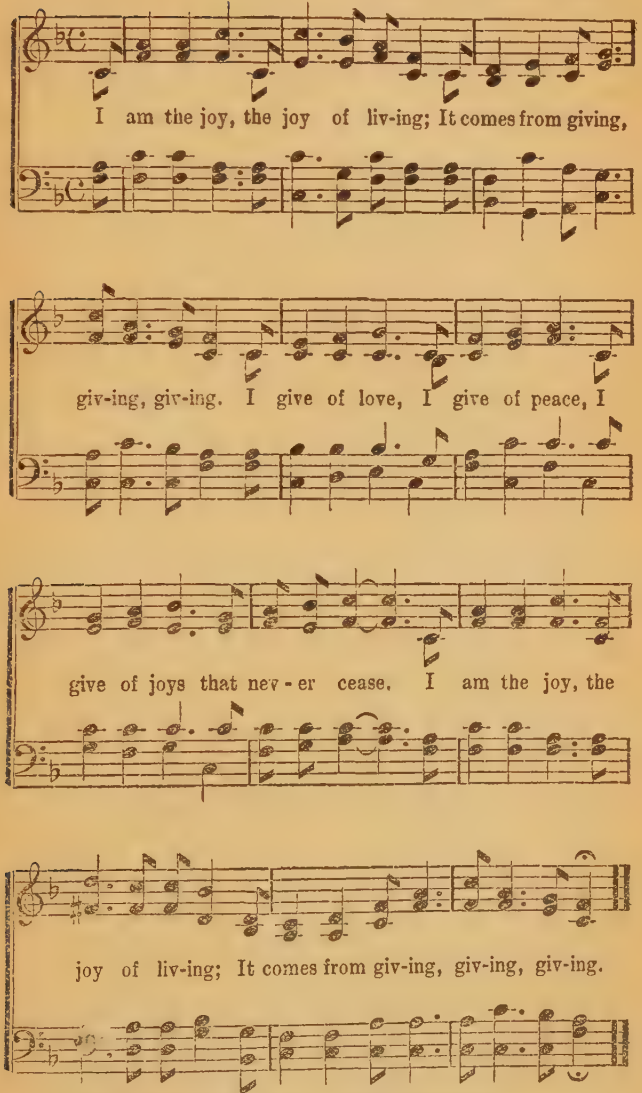
PROSPERITY

The fullness of Christ-resource is born in my mind and my prosperity is assured.

Jesus taught very plainly that God would provide for those who righteously seek Him. He said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Christians have not always proved that God provides for His people, because they have not understood the spiritual law. Christ, the Son of God, made the at-one-ment with the Father mind, and through Him we may come into the fullness of divine supply. Have faith in Christ's unity with the Father, then make your unity with Christ and the law will be fulfilled. Not only will you demonstrate that Christ supplies your daily needs but you will also be able to help others to the same end.

THE JOY OF LIVING

Words and Music by
JONATHAN HUGHES ARNETT


I am the joy, the joy of liv-ing; It comes from giving,
giv-ing, giv-ing. I give of love, I give of peace, I
give of joys that nev-er cease. I am the joy, the
joy of liv-ing; It comes from giv-ing, giv-ing, giv-ing.

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THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

A CARNIVAL OF COMRADESHIP

"America has gained another victory in France," says Sir Philip Gibbs, in his article printed by the Kansas City Star. "It is a victory of good-will, good humor and democratic comradeship. It has wiped out every trace of that moral friction which for some time did overshadow French minds, because the United States seemed so lucky when Europe was staggering up from ruin; so rich, when French money was going bad. Now all Paris is saying these Americans are '*Bons Garçons*' who have come far to renew their comradeship."

After watching the American Legion march down the Champs Elysees, Sir Philip wrote:

"That procession has done much also to relieve French minds of the secret fear shared by myself, as I must confess, that this invasion of American legionnaires might revive the spirit of militarism and be some strident glorification of the war which is tragic and terrible in its remembrance. But that thought became utterly ridiculous as one watched the American Legion pass with its bands and flags.

"To me the procession which followed was representative of the American character and spirit—not grim, aggressive, or haughty with pride, but democratic, humorous and free-hearted. Paris loved every moment of it, I am certain. Here was the America of their imagination. Here was the spirit of the New World.

"The bands that headed every state contingent were in uniforms that never had been seen in Europe. Florida was in flame yellow and Illinois was in black and white, with a drum major all in white wearing a high, white shako. The band of West Virginia had red jackets

and white breeches. Maine had green jackets. California was in white with red jackets and Spanish sashes.

"They marched magnificently as they played the old war songs and regimental tunes; and as an Englishman, I was surprised when California played the 'British Grenadiers' and when another band played 'It's a Long Way to Tipperary.'

"Paris cheered all those legionnaires and, especially perhaps, the American girls in long, blue capes, who, if the truth must be told, kept better step than the men."

The well known author who turns correspondent when the occasion seems sufficiently gripping, tells of an impressive incident that occurred in 1917 when the American troops arrived "at the place called Agincourt," renowned in European history. He stood beside an English officer who said: "This is the most astounding thing in history. The New World comes back to the Old World and the Atlantic has become a bridge."

"I am certain [the author continues] that the American Legion now in Paris will not revive the spirit of militarism or national hatreds.

"I see their mission here as one more crossing of that bridge which does not divide America from Europe, but links up our human family in sympathy and friendship and moral coöperation in the essential progress toward a better chance of peace. France knows now and once again that, apart from petty differences and the squalid arithmetic of trade, the heart of America as represented by this Legion is strong in friendship and good will. It sees its big meaning behind its carnival spirit."

After rehearsing some of the poignant incidents of the days of 1917 and the days that followed, he says:

"I see no use in lingering over those days, unless by remembering, men of all nations pledge themselves anew to prevent any repetition of that sacrifice of manhood by all possible means of reconciliation and common sense.

How much better to laugh at life, to shout 'Never heard of it,' when some one mentions hate or war and tries to rally up youth for some new massacre in old fields of slaughter.

"The spirit of the American Legion in France seems to bring this message. All the Americans with whom I have spoken have this thought in their minds. They have come to renew pledges of friendship. They have come with gaiety and laughter and human comradeship, which make life good and help on peace.

"French people ask me whether this visit of the American Legion will have any practical effect. I don't think so: but I think it may have a spiritual effect. I think it is another lesson of the old human family getting together, touching each other's hands and hearts, helping to understand each other's humanity, across frontiers and oceans."

GENE TUNNEY'S GOAL

The heavy-weight champion of the world, Gene Tunney, in an interview with a newspaper man of the New York Evening World says that his athletic success is but a stepping-stone to the success that he would attain. He is quoted as saying:

What I want to do more than anything else is to consecrate my life to the welfare of youth, to teach our youth the value of clean living. It is hard to talk about these things without seeming priggish, but I feel that there is something missing in our educational system; that this last should help youth to advance spiritually (and I mean this more in a physical than in a religious sense) as well as mentally.

I have ideas in mind of certain things that are wrong in the education of the very young among our boys and girls, also things that might be corrected in the scheme of coeducational work. Somehow I feel that I can find a thought of genuine value to give to the growing generation. Somehow, I feel that I will find the way to bring this thought to the clear understanding and appreciation of our youth.

SILENT UNITY

"Be still, and know that I am God."

Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. Silent Unity can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

The expenses of the Silent Unity work are met entirely by the love offerings of those who have received help and of those who wish to help in the work of spreading the Truth.

If your need is urgent, telegraph or telephone us; you may send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

SILENT UNITY DEPARTMENT

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

EXTRACTS FROM LETTERS

Written by Silent Unity

Why do Truth students have to have so many hard experiences before they attain their highest good?

The experiences that seem so adverse to one who is studying the principles of Truth and learning to control his thoughts are not evidence of some evil power working against him, but are evidence of spiritual activity. When the word of Truth is doing its quickening work in a person's consciousness there is sure to be some manifestation of the spiritual adjustments that are being made: Old states of consciousness are broken up, and there come to the surface the conditions, mental and physical, that should be eliminated—denied out of consciousness.

The Lord (law) is constantly maintaining a balance of the scales of justice, and to one who is earnestly working with Spirit these adjustments (judgments) come quickly. This work will continue until order and harmony are established. When one comes into spiritual understanding he does not hold a resistant attitude toward this work, but, recognizing that it is due to the power of Spirit acting in him, he holds firmly to Truth, thus working in harmony with Spirit. His declaration is that all things are working together for good and that he is truly coming into the freedom that he desires.

All this adjusting, cleansing work does not necessarily involve time. The length of time depends upon one's consciousness; the more fully one comes into the consciousness of the Spirit of Christ within and acknowledges such presence and power, the more quickly will he realize the saving grace of the Lord Jesus Christ, for the work will be shortened and made easier.

"Seven times a day do I praise thee, because of thy

righteous ordinances," declared the Psalmist, who had understanding of the law.

TO ONE WHO IS PUZZLED ABOUT PRAYER

I am most seriously unsettled about God. What is He—or it? I used to have faith that God would answer my prayers, but once when I was in great sorrow my prayer was unanswered, and I began to question. Many things in the past few years have pointed to one conclusion—that God is Principle, Intelligence, and so forth—and I cannot understand how one can pray to Principle. Is prayer anything more than imagination and hysteria? Do people work themselves up into thinking that they have certain experiences? How can I accept as true the testimonial of the woman who stated that she had spilled carbolic acid on her hand and, through her realization of the presence and power of God, suffered no burn?

Your seeking for Truth has opened you to receive spiritual understanding, and we know that the Spirit of truth is leading you.

You are realizing that God must be Principle, Intelligence, Omnipresence, and so forth, but you do not see how one can pray to Principle. Prayer is communion, and one may come into communion with divine intelligence. Especially with the belief in omnipresence, one should realize this possibility.

We do not belittle any prayer, for we know that wonderful results have been wrought through prayers uttered by many different persons in all degrees of spiritual understanding. A certain quality of faith brings into manifestation the thing that is needed. With understanding of true prayer, you will know its efficacy.

Prayer does not change God, but it does change the one who truly prays. Prayer is not merely asking for some favor, or for release from some trial. In spiritual understanding one does not ask for material things, but one asks for increased light and power and ability, for a greater consciousness of love, harmony, life, wisdom, substance. And then, knowing that these riches of the

kingdom of God are his through his divine inheritance—man being the offspring of God—he *claims* them; he affirms his oneness with them. "Believe that ye receive them, and ye shall have them," is the teaching of Jesus Christ, who understood the law of God, the law of right thinking.

"Before they call, I will answer." God, Principle, Intelligence, Mind, Spirit—whatever name you use for God—has already provided in the spiritual realm that which is sufficient to meet every demand; but man must rise into spiritual consciousness if he would contact and harmonize with Spirit and spiritual things. This uplifting from mortal to spiritual consciousness is the true purpose of prayer and meditation. When one is uplifted in consciousness he becomes receptive to God, and there is a divine inflow which serves to meet his need, whatever it may be.

Man misunderstands the reaching of his soul for God, the All-good, and seeks for the physical and material in an attempt to satisfy the unrecognized soul-longing. This longing arises from incompleteness of expression. It can be satisfied only through the fulfillment of true prayer, which is the recognition and acknowledgment of one's God-given powers, and the expression of those powers in accord with the law of love and order.

Material needs are met through the increased powers of mind which come through true prayer. Man has been endowed with faculties and powers which, spiritually quickened and cultivated, will bring to him all that he needs in the outer.

The healing that you mention is not wonderful in the sense of its being a mystery. One who has understanding of Truth has no reason to doubt the efficacy of the word of Truth spoken from spiritual consciousness. The body is not a dead mass of materiality, but is filled with the life and the intelligence of Spirit, and responds, therefore, to the power of the spoken word.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken. —*The Editors.*]

HEALING

Astoria, L. I., N. Y.—I am writing this that others may benefit by my healing. For many years, during the winter months, I was subject to colds that always left me with an irritated throat. The irritation was so intense that at times I was almost frantic, and there seemed to be no relief for me. Since I have taken up the study of Unity I have been completely healed. I thank Unity for showing me the truth.—*E. G.*

Ferndale, Mich.—One week ago I sent you a telegram asking for prayers for my daughter who was suffering from blood poisoning. She had undergone an operation before I knew anything about it. Her leg was in terrible shape and she herself thought that she would die. As soon as I had sent the telegram she began to improve. The doctor says that he cannot understand how such a terrible thing could heal so rapidly. But we know, and we thank you from our hearts.—*Mrs. L. W.*

Chardon, Ohio—I wired you for help, saying that my husband was in the hospital and that his case had been diagnosed as typhoid-pneumonia. His pulse went down to 30. Within forty-eight hours after my wire was sent the doctor said that he had never in all his years of practice seen such a rapid response to treatment as was evidenced in this case. My husband continued to gain and is now perfectly well, thanks to God and to Silent Unity. I inclose a love offering.—*Mrs. I. M. S.*

Brooklyn, N. Y.—Please find inclosed a check for $50, an offering to God for His great goodness in saving my mother's life. Physicians and the nurses gave her up—she was ill with pneumonia. I wired you and soon Mother began to improve. I prayed with you and helped all that

I could. I have no words to express my deep appreciation. —*F. B. H.*

Chicago, Ill.—Words cannot express to you the gratitude that I feel for the help I have received from Silent Unity. I now enjoy normal health, I do not have to wear glasses for any purpose, and I am in a happy frame of mind every day. I wish that the small amount I am sending to you might be multiplied many times; I know that the Lord blesses it, small as it is.—*E. M. A.*

Columbus, Ohio—You sent me a statement in answer to my plea for help. I have regained my hearing. When I received your letter I threw away my medicine and in two weeks I was healed.—*Mrs. G. M.*

Radcliffe, Iowa—About four weeks ago I asked you for prayers that I might be healed of stomach trouble. I followed your instructions very carefully and I am healed. Before I wrote to you I could scarcely eat a meal without suffering. Now I eat anything that my taste dictates, without any troublesome results. The inclosed check is a small recompense for the benefit that I have received.—*C. H. C.*

Pasadena, Calif.—About ten days ago I asked you for help for my son who had been injured in a car accident. He was in the hospital attended by two special nurses. He was strapped in bed and his mind was much confused because of a concussion of the brain. The doctor in charge told me that the X-ray pictures showed a bad fracture of the twelfth vertebra and that it would be months before my son would be able to walk. He also said that it would be six weeks before the confusion in his mind would wear away. Today my son went to work. He is as well as ever, barring a little stiffness and weakness. It was a real healing and I cannot thank you enough for your ministry. —*E. E.*

Oklahoma City, Okla.—I can hardly wait to tell you the good news. I telegraphed you that J—— was threatened with typhoid fever. At a consultation the specialists pronounced it spinal meningitis. She had high fever; she was suffering from vomiting, protruding eyeballs, and double vision; her head was drawn back; and she alternated between periods of stupor and violent nervous reactions. Shortly after I sent you the telegram she stopped vomiting, the fever left her, and she began to eat heartily. All bad symptoms soon disappeared and she is now absolutely well. The doctors are trying to find a record of a

similar case. J—— says that she feels glorious. —*L. G. M.*

PROSPERITY

Madera, Calif.—Since I first wrote to you for prayers I have been enabled to move from a 1-room shack in an alley to a nice house in a clean part of the city, and from there to a ranch in the country where the prospects are excellent. I thank God and Unity for these blessings.—*C. S.*

Los Angeles, Calif.—After having been without employment for three months, my husband found work within twenty-four hours after I had written to you. He has been working steadily and has the promise of a permanent position. I thank you very much for your prayers.—*Mrs. A. S.*

Salina, Kans.—We thank you for your prayers that our business might increase. Since we asked you for help, our sales have doubled.—*Mrs. N. W. D.*

San Francisco, Calif.—I asked you for prayers to help me find work. I obtained a much better position than I had expected to find. I am grateful to God and to Unity, and I hope to send in a love offering soon.—*M. K.*

New York, N. Y.—You have helped me very much. I asked you to pray that I might raise enough money to pay my second mortgage. In a few days I learned that some one had left me $4,700. The person was almost a stranger to me. I thank God and you.—*I. R.*

Peyrieu, France—Some months ago I sent you a telegram asking for prayers that I might be released from long continued conditions which seemed intolerable. Even before the telegram was sent I felt a lifting of the load, as if others were helping to carry it. I now find myself in the midst of beauty in a foreign country, in a confidential position with one who is a high example of practical Christianity. I find little more to be desired.—*C. P.*

PROSPERITY BANK

Memphis, Tenn.—Inclosed find the contents of my prosperity bank. I have had a most wonderful ten weeks, weeks filled with peace, happiness, and wonderful blessings. I have had a raise in salary; my husband's salary has been almost doubled; we have bought a lot and are making preparations to build a home—a desire that we have been trying to fulfill for the last four years. The way has been

opened to us and I know now that we can go on with our plans. I am very grateful to God and to Unity.—*Mrs. I. F.*

Miami, Fla.—For months our office did not make a sale, so I asked you for prayers for the firm. I also sent for a prosperity bank. A mortgage held by the firm was paid, which made it possible for them to meet some very pressing obligations. Your prayers also helped the head of the firm to put over a $15,000 sale.—*M. M. S.*

Hollywood, Calif.—Ten weeks ago I began using my prosperity bank, and blessings began to come. It has been wonderful to watch the results of your prayers for me, the greatest of which is the fuller realization of God's love and a sure knowledge of his will for good to all humanity. Every member of my family is being prospered. I am growing stronger daily.—*L. H. S.*

Chicago, Ill.—We had a lot we wished to sell, and on the day that I mailed the contents of my prosperity bank to you a deposit was made on the lot. Then the lot was sold at a profit. This is the first time that we have used a prosperity bank with a view to accomplishing a definite thing. To me the result seems a miracle.—*J. M. R.*

Globe, Ariz.—It is almost a year since I began to use the prosperity bank plan. I have not demonstrated prosperity quite so fully as I had hoped to do, but I have been blessed in ways that are much more important. My husband and I have better health and greater happiness. He had used liquor for years, but he has given up the habit because he feels ashamed that he has allowed that appetite to rule him so long. May God bless Unity and all its works.—*Mrs. M. R. M.*

Ravenna, Ont., Canada—I did not think that I could keep from running up bills, but I praise God that through the prosperity bank plan He has taught me to meet my needs and to have money left to give to His cause.—*Mrs. W. W.*

Peru, Ind.—Since we have been using the prosperity bank plan, there has been a decided change for the better. We are in excellent health and my husband has had more work than before. We had a fine demonstration of God's care of us a few days ago. We needed some groceries but we had no money, and apparently no prospect of getting any until pay day. As we have made it a rule not to run a grocery bill, we hardly knew how to manage. I continued

to hold the thought that God is our ever present supply, and I did not worry. That afternoon a man whom I had helped, without expectation of return, gave me $2; later he gave me $5 more. I thanked God immediately for His wonderful care.—*Mrs. R. C. T.*

HELPED BY UNITY LITERATURE

Pittsburgh, Pa.—*Unity Daily Word* has helped me through many difficulties. My mother used to worry, but now when something happens which might cause worry, she picks up *Unity* and reads until her nerves are quiet and the worry has passed.—*Mrs. J. M.*

Alliance, Nebr.—I should like to tell how much Unity has done for me. I seem to have an inner fountain of joy that is bubbling all the time. My new outlook on life alone means heaven to me, to say nothing of the added physical benefits. I cannot keep from sending out blessings to every one.—*Mrs. W. B.*

San Jose, Calif.—I cannot begin to tell you of the good that I receive from *Unity Daily Word.*—*Mrs. M. M.*

Los Angeles, Calif.—Please renew my subscription to *Unity Daily Word.* This periodical is wonderful and I do not know what I should do without it. It is growing better and better. Sometimes I grow a little slack and am not as earnest as I should be, but I always find deliverance in *Unity Daily Word.*—*M. S.*

RADIO

Kansas City, Mo.—Please find inclosed a money order for $1 to be added to the radio fund. I thank Unity for opening up this channel of thought, through which I receive such helpful spiritual food. You may rest assured that the fundamental principles that you teach will remain with me. I thank God for this great blessing.—*Mrs. B. M.*

Creston, Iowa—The radio has brought me in closer touch with your teachings and I am profiting both spiritually and materially. Accept my sincere thanks.—*Mrs. C. B. H.*

Atherton, Mo.—I enjoyed your Saturday night program immensely.—*S. B.*

Burlington, Kans.—I want to tell you that I enjoy your Sunday morning sermons.—*N. R.*

Quenemo, Kans.—I wrote about the middle of last week asking you to pray for my healing. When I listened over

the radio to your service Sunday afternoon I was healed, for which I am very thankful to God and to Unity.—*R. O.*

CORRESPONDENCE SCHOOL

Texarkana, Tex.—I enjoy and derive great understanding from your notations on my answers to questions when my papers are returned to me. You express thoughts so clearly. I thank you.

This lesson has been of great benefit to me. It has broadened my understanding and has made clear and alive some Truth that heretofore seemed mere words to me. —*Mrs. E. J. I.*

New York, N. Y.—I have learned that one cannot enter the kingdom of heaven by storm or by force, but only through a loving, quiet, peaceful, nonresistant state of mind. Until I took up the study of this course I had not realized how far away from the Father's house I had wandered. I had to alter my attitude toward many things; I had so many fixed habits of thought that were faulty. But, praise the Lord, I have accomplished the turning, and have made a good start toward the Father's house. The old world of forms and limitations is no longer of interest to me, and I am looking to the one leader, the Spirit within me. I hope that before long I shall be able to make my love offering a richer one.—*J. O. S.*

CHILDREN

Chester, Pa.—You helped me very much in my school work. I have great faith in God and in you. I have saved $1 so that I can send *Wee Wisdom* to my cousin.—*G. L.*

Los Angeles, Calif.—Please renew my subscription for *Wee Wisdom.* I have missed it very much. I say The Prayer of Faith at least twice a day. One day I lost my report card and my mother said, "We will say The Prayer of Faith, and then I know we will find it." Sure enough, when I was going to school the next morning a friend gave my report card to me.—*K. B. C.*

FREEDOM

Milwaukee, Wis.—About a month ago I wrote to you concerning my brother who drank and could not hold a job. You may discontinue prayers for him, for he has quit

drinking. My mother and I are very thankful to the Lord and to you.—*Mrs. C. S.*

Kansas City, Mo.—Your prayers have been answered. You offered prayers for a man who for more than twelve years had been a slave to the liquor habit. He has been healed of this habit. He cannot even bear to be close to any one who has been drinking. He has not tasted liquor in more than six months and he says that he never will touch it again. Thank you for your great service.—*D. R.*

Shinnston, W. Va.—Through divine help I have been able to overcome the tobacco habit. I thank you for your prayers. I inclose a check for $1 as a love offering. —*R. K.*

Chicago, Ill.—I thank you for the wonderful help I have received toward overcoming fear. I have completely recovered from the awful dread, and I can now leave my home, in perfect peace.—*Mrs. A. C.*

Guys Mills, Pa.—I thank you for your prayers. My husband has been released, has found a good job, and has no desire for drink.—*Mrs. W. C. B.*

MISCELLANEOUS

Lake City, Ark.—Since my writing for your prayers for my healing, God has really and truly healed me. I was dangerously sick when I wrote you; now I am well and hearty, and am gaining every day. I have used two prosperity banks; since my using them, three of my children have secured excellent positions with good pay, and I have been blessed in many ways. May God bless you for the wonderful work you are doing.—*D. E. P.*

Goldsboro, N. C.—Every day I bless Unity for the wonderful improvement that has been made in my home and all my affairs. Believing that all things are possible with God, I know no lack. My work is easy and my salary is increasing. My son had such a quick temper that I was almost afraid of him, but he is doing well now. Praise God, my mind has been freed from worry and distress, since I came into touch with Unity.—*Mrs. O. A.*

Ann Arbor, Mich.—Life is becoming much richer and more wonderful in every way. I am sure that the change is due to your kind thoughts. Opportunities are flocking in. Our environment has completely changed. Our new friends are people whom we enjoy. Our new work is just what we love. My husband and I both want to be better and more

efficient channels through which God's blessings may manifest here and now.—*Mrs. P. H. B.*

Lyttleton, N. Z.—My husband has recovered rapidly from depression, high blood pressure, and so forth, and is being renewed constantly. He reads *Unity* and *Weekly Unity* and we agree that there is no other Christian teaching that is so helpful as Unity. My husband now has a permanent position and he is more comfortable and better paid than he has ever been. We know that God arranged it all. We inclose two pounds as a love offering to help along your good work.—*Mrs. L. N.*

CONTROL OF ELEMENTS

Rockford, Ohio—I wrote you a few weeks ago asking your prayers for dry weather so that the farmers could get their crops planted. I wrote the letter on Thursday and the weather cleared on Saturday. It has not rained enough since to stop work for long. Several gentle showers have fallen at night, but we needed them to make things grow.—*Mrs. C. H.*

Hazlehurst, Ga.—I asked you for prayers that we might have rain on our crops. In two days rain fell, and rain is still falling. I praise God for His bountiful blessings and Unity for the understanding faith that brought quick results.—*P. C. A.*

Sibley, La.—I wrote asking for your prayers that we might be blessed with a good rain. In a few days we got a very good rain that revived the crops. Then last week we got another fine rain. I rejoiced, for I knew that God had answered our prayers. Last night came another good rain, that will insure us a good crop of corn.—*Mrs. V. C.*

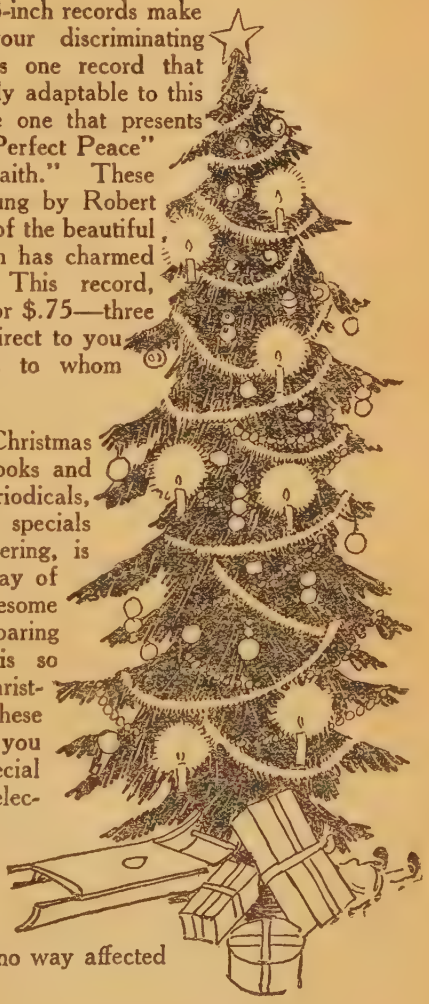
Atlanta, Ga.—We have had a splendid rain since I asked you for prayers that we might have rain. It had been so dry for weeks that at our country home the land was so hard that it could not be ploughed. I praise God for His goodness. May His richest blessings always be yours.—*E. F. M.*

Big Springs, Tex.—A few weeks ago I wrote asking you to pray that we might have rain in western Texas. In about three days we had the most general rain that this part of the state has had in months. I am very grateful to God that I have seen His power and His love manifested.—*R. S. M.*

Merry Christmas Suggestions

Any of Unity's 8-inch records make ideal gifts for your discriminating friends but there is one record that seems to be especially adaptable to this holiday season—the one that presents the song numbers "Perfect Peace" and "Hope and Faith." These two numbers are sung by Robert Van Courtland, he of the beautiful baritone voice which has charmed many audiences. This record, number 431, sells for $.75—three for $2. Shipped direct to you or to your friends to whom you wish to give it.

Choosing your Christmas gifts from Unity books and booklets, Unity periodicals, or the Christmas specials which Unity is offering, is the most effective way of eliminating the tiresome hunting and comparing and pricing that is so often a part of Christmas. Shop in these pages now while you have time to give special thought to the wise selection of each gift.



"There is a peculiar dignity attached to the gift of a book that is in no way affected by its price."

Our order department is already beginning to feel the rush of Christmas orders. We ask your coöperation through this period, that we may most efficiently serve all our subscribers. You can help us most, when ordering books and booklets, by stating clearly and briefly the name, the binding, and the price of each publication that you want. If you are ordering periodicals, state which one you desire and for how many years you wish it sent. When convenient, always use our order blanks. Before mailing your letter or order, read it carefully and be sure that your name and complete address are written plainly at the bottom of your letter. We will very much appreciate your coöperation in these details.

"I come to you as a gift of mystery. I know at first glance I appear to be very common but as we become acquainted our friendship will grow and there will be the deepest love and affection between us.

"I will make twelve visits to you and will be loaded each time with interesting, thrilling, romantic, historic, scientific, literary, as well as humorous and frivolous ideas.

"Indeed, I myself do not know yet all of the treasures I will bring you, and you do not know—nobody knows, so that is why I call myself a mystic gift."

This is the greeting which each new gift subscription carries out from one of the Unity centers—a greeting which you may wish to use since it expresses so beautifully the purpose and ideal back of each of these gift subscriptions.

President Coolidge, in a recent address, placed strong emphasis on the importance of spiritual ideas in education. His message is of vital interest to all students of Truth. You will find it generously quoted, together with an excellent likeness of the President, in December *Youth*. Every Unity reader will find inspiration in this spiritual message of the President, and will value his picture.

You need not fear but what you will be well represented by the Christmas packages that Unity mails for you direct to your friends. Each one is neatly and stoutly wrapped. Holly tape and Christmas stickers decorate each one of them, helping you to say in a most attractive, cheery way, "Merry Christmas."

The attendance at the Fifth Annual Unity convention, held recently at Unity headquarters, far surpassed that of any of the previous Unity conventions. Of the 672 visitors registered, 527 were from out of town. There was of course many who did not register. There have been many, many letters since the Convention from these delegates, and with few exceptions they have all said that the 1927 Convention was the greatest of all the Unity conventions. The date for the 1928 meeting is August 19 to August 29 inclusive. We announce it now in order that all you who attended the last one—and many of you who did not attend but are planning to attend the next one—can start making your plans now. That meeting of spiritual fellowship is well worth nine months of planning.

This letter is the result of one gift subscription last year: "You cannot imagine what a pleasant surprise it was to find beside my Christmas gifts a letter telling me that I would get *Youth* as a present from Mother. I read every page from beginning to end and then wish for more. "Brink," is ever so good, and to read your short stories is a joy. I enjoy the letters from other readers and would like to congratulate the sailor ("L. H.") on his truthfulness. I believe in God and the truth and try to speak the truth only. I am not quite fourteen and am in Junior High but I think *Youth* is one of the best of magazines and only wish that every boy and every girl could read such a magazine.—*A. C.*

Detroit, Mich.—My husband said that "The Book of Silent Prayer" was just what he wanted. He has taken it to his office.—*Mrs. O. R. S.*

Perhaps this book is just what some friend of yours wants. See the description on page 585 and, if you think it is, send it to that friend for Christmas.

Folks who are old enough to admit age are said to be pleased with almost any Christmas remembrance. Young people are the most difficult friends for whom to select acceptable gifts, but young people are certain to enjoy *Youth*. If you subscribed to *Youth* for friends last year, you can give no more acceptable gifts this season than renewal subscriptions.

WHEN IN DOUBT—GIVE BOOKS

"There is a peculiar dignity attached to the gift of a book that is in no way affected by its price."

Unity's list of books and booklets, ranging in price from $.25 to $3, offers an opportunity to select an enduring gift, a practical, satisfying gift—a gift that is easy to send and certain to please. Give books this Christmas. Make your choice from the ones described below or from the more complete list on page 593.

Finding the Christ in Ourselves

This book continues to be one of the most inspiring of Unity's publications. Through it, through finding the Christ in ourselves, and only through this discovery, are we finally enabled to show forth the love, health, happiness, and abundance that is our real selves. Published in two atttractive bindings: de luxe, $1; paper cover, $.25.

Selected Studies

From the writings of Imelda Octavia Shanklin. Many consider it one of the most powerful things that Unity has ever published. In this book Miss Shanklin has written more of her own knowledge gained through years of study, more of her own fire, than she has put into any of her other writings. Prices, paper cover, $.75; cloth, $1.50.

Beginning Again

A collection of special articles from *Unity Daily Word*, reprinted to meet the popular demand. What we figured was a year's supply of this booklet sold out in two months. A new supply was rushed through to fill the thousands of orders that were pouring in. Beautiful, stiff, durable cover, $.35 a copy.

UNITY SCHOOL
917 Tracy,

An attractively bound cookbook, such as our Unity Inn Cook Book, is an ideal gift for the newly married girl who is still pondering that deep question of how to feed "him," or for the conscientious mother who never ceases to study the approved methods of how to feed "them." They are sure to appreciate the suggestions for balanced menus and the many excellent recipes for meatless cookery. Price, $2.

Unity Inn Cook Book

To the busy person who feels that he has little time for reading, this book has an especial appeal, since it may be picked up, read for a few minutes, laid away, and read again without the reader's losing the continuity of thought. This book consists of a selection of inspired prayers and devotional poems by spiritual leaders of all times. Price, de luxe edition, $2; paper cover, $.50.

Book of Silent Prayer

Every home maker, every woman who is striving for love and harmony in her home, for wisdom in directing the affairs of her home and her children, every woman who is seeking harmony with her neighbors, will be grateful for the help and inspiration that she will find in this book. Price, $.75 a copy.

Truth in The Home

What is your idea of heaven? A far off, visionary place that you may get to some day, or a real state of mind that you can attain here and now? This booklet, by Ralph E. Boileau, explains Unity's conception of heaven and how it may be attained now. The same enthusiastic, friendly spirit that characterizes Mr. Boileau's lectures is to be found in this booklet. $.50.

Heaven Now

OF CHRISTIANITY
Kansas City, Mo.

UNITY'S THREE LEADING TEXT BOOKS

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The natural supplement to "Lessons in Truth." A bit more advanced in its teachings; explains and teaches the practical use of the law of healing that Jesus Christ proved.

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Readers of "Lessons in Truth" invariably ask for more by the same author. Here it is. Each chapter is complete in itself and short enough to be read in one meditation period.

Paper cover, $.75; cloth binding, $1.50; de luxe edition, $3.

These books may be purchased in sets with uniform bindings for the three of them. Attractive gift sets that are sure to please.

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UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

YOU MAY HAVE RETURNS AT ONCE

When you undertake any particular line of study you expect that it will be necessary for you to finish the prescribed course before you will be able to use your knowledge to the greatest advantage. Also you expect that some little time will elapse after the completion of your study before you are so established that you may begin to reap the fruits of the knowledge acquired. You are willing to put forth your money and your effort in advance of your results.

In the course which we have provided, you are not required to advance any money. All is on the freewill offering plan. Your gift measures the value you place upon what you receive. You may begin to use your knowledge as soon as you have finished the first lesson, and application of its teachings will bring you results. It is something that is not limited to one specific line of work, but can be practiced daily whether you consider your occupation simple or complicated. It makes you alert and efficient. Is not a study of this kind both interesting and valuable? Ask us for information.

CORRESPONDENCE SCHOOL DEPARTMENT

AN IDEAL SUBSCRIPTION SERVICE

You can help us provide such a service by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity periodical to which you are a subscriber.

(2) Always give your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call our attention to this fact.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

MERRY CHRISTMAS AND A HAPPY NEW YEAR!

Youth will not only say "A Merry Christmas and a Happy New Year!" to the friends to whom you send subscriptions, but it will help them to have it.

A PRICELESS GIFT

"The free gift of God is eternal life." It is without price. The first step toward attainment is understanding, the light of understanding. Unity readers who have the light and long to shed it abroad may do so by coöperating with Unity through the Silent-70 department, and by giving out our free literature. Write to us for information.

Some members have written us as follows regarding their work:

England—Please send me some more free literature. The people are glad to have these Unity tracts; it is a joy to see them accept Truth with open hand and receptive mind. I pray and trust that they will continue to progress, and that they in turn will pass the good word on to others. God bless Silent-70, and God bless all Unity work. We want not only a Unity city, but a Unity world. —*Mrs. E. S., S-70 No. FK-13.*

Little Rock, Ark.—I am very grateful to you for the free literature. At this season of the year my classes at the prison are very large, and I was indeed glad to have literature for all. I heard one man say to his cell mate: "Now this is something that will surely do you good; you cannot read it without being helped." It made me feel very happy. God bless Unity, and all that Unity means to the prisoners and the world.—*Mrs. M. E. B., prison missionary, S-70 No. EO-18.*

IS YOUR LIFE A HAPPY ONE?

If your life is not what you want it to be, try talking only of that which you would have manifest in your life and affairs: health, happiness, peace, joy, success. The Unity Good Words club is conducted for the purpose of helping you to use only the words that will bring joy and satisfaction to you. Let us help you now! Membership in the club is open to all, through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State.....

Sign this blank, personally, and return for enrollment.

WHERE UNITY PUBLICATIONS ARE SOLD

The approaching holidays will afford a good opportunity for each reader to become better acquainted with the center in his community besides helping to solve the gift question. Unity literature will ideally express best wishes for the coming year.

ALABAMA

Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
Union Grove—Welcome Huskey

ARIZONA

Phoenix—Unity Truth Cen, 227 W Monroe
Tucson—Unity Truth Cen, c/o Pauline Gift Shop, 317 E Congress

ARKANSAS

Hot Springs—Steigler Bros, 520 Central
Little Rock—Mrs F E Farley, 403 Main

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Arcadia—Unity Class, 1031 S 6th
Atascadero—Mrs M A Kelley, box 293
Berkeley—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita; Philosopher's Book Shop, 1936 Shattuck
Escondido—Unity Soc, Palace hotel
Fresno—Mrs Emilie Weisenberger, 105 N Van Ness
Hollywood—Unity Cen, 7543 Norton; Unity Lib, 1030 Western
Inglewood—Unity Truth Cen, 123½ N Market; Unity Cen, 426 E Queen, Hillcrest hotel
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Society, 432 Locust
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 811 W 7th, rms 1104-5; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy, rm 424; Book Shop, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Meta Lib, Odd Fellows bldg, 11th near Franklin; Study Class, 878 Wood
Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, Rm 12, Merchants' Nat'l Bank bldg
Richmond—Beulah W Tiller, 146 2d
Riverside—Unity Truth Cen, 1263 Main
Sacramento—Unity Cen, 606 Plaza bldg, 10th st btw I and J
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Reading Rm, 525 Rosenberg bldg
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
S Pasadena—Unity Cen, 1310 Bank

COLORADO

Colorado Springs—Home of Truth, suite 217, DeGraff bldg
Ft Collins—Mrs Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View pl
Pueblo—Unity Reading Rm, 204 Central bldg

DISTRICT OF COLUMBIA

Takoma Park—Unity Study Class, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw

FLORIDA

Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
Lakeland—Unity Cen, 54 Lake Hunter dr
Lake Worth—Unity Study Class, 109 South N
Miami—Truth Seekers' Home, 64 N E 38th st; Magic City Book store, 219 N E 2d ave; Unity Cen, 275 N E 1st st
St Petersburg—Unity Truth Cen, 646 5th ave s
Sarasota—Book & Antique Shop, Edwards Theater bldg
Tampa—Unity Cen, 1107 Marion; Unity Study Class, 106 W Genesee

GEORGIA

Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg

HAWAII

Honolulu—Unity Cen, 347 Saratoga rd

IDAHO

Boise—Unity Truth Cen, 517 N 10th

ILLINOIS

Champaign—Unity Reading Rm, 210 E Clark

Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Fellowship, 64 E Jackson blvd, suite 503; Mrs F G Ritchie, 1414 Straus bldg, 310 S Mich; Unity Cen, 4307 S Michigan

Danville—Class of Prac Christianity, 126 N Vermillion

Decatur—Unity Reading Rm, 1058 W Forrest

Peoria—Unity Cen, 800 Wheelock bldg

Springfield—Lawrence Cen Constructive Thinking, 327 E Lawrence

Waukegan—School of Prac Christianity, 117 N Genesee

Winnetka—Mrs Mary S Atwood, 839 Elm

INDIANA

Fort Wayne—Unity Cen, 1210 Calhoun

Indianapolis—Unity Truth Cen, 417 Kresge bldg

Kokomo—Mrs Norman Simpson, 523 S Washington

Vincennes—C S Miller, 316 Main

IOWA

Burlington—Order of True Fellowship, 1424 West

Cedar Rapids—Unity Cen, 1011 2d ave e

Davenport—School of Div Science, McCullough bldg

Des Moines—Unity Truth Cen, 236 K P bldg

Sioux City—Unity Truth Cen, 511 Warnock bldg

Waterloo—Unity Cen, 322 Lafayette bldg

KANSAS

Arkansas City—Olive May Hill, 220 W Linden

Kansas City—Unity Cen, 309 Huron bldg

Salina—Mrs Olga Palmer, 713 Gypsum

KENTUCKY

Louisville—Truth Cen, 311 Kentucky hotel; W K Stewart Co, 425 S 4th; Meta Reading Rms, 66 Weisenger-Caulbert bldg

LOUISIANA

New Orleans—P L Brothers, sr, 2831 Constance; Unity Society, 236 Walnut

Shreveport—Unity Study Class, 1196 Louisiana

MASSACHUSETTS

Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 50 Bromfield

Greenfield—House of Faith, 10 Park

Lowell—Mrs Gertrude A Derby, 11 Cascade

MICHIGAN

Battle Creek—Unity Class, 90 Highway

Bay City—McKinley Browne, 302 Blend

Detroit—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher

Flint—Edna D Cross, 1545 Illinois

Grand Rapids—Ida Bailey, St Cecelia bldg, Ransom ave

Idelwild—Mrs Dollie Sandridge, box 83

Ionia—Lucia Vosper, 267 E Main

Kalamazoo—School of Christianity, 209 W Dutton

Saginaw—Mrs Geo Vetterle, 1013 S 4th

MINNESOTA

Duluth—Unity Truth Cen, 215 W 2d

Minneapolis—Unity Soc, 510-11 Plymouth bldg; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Unity New Thot Cen, 2744 4th ave

St Paul—Unity Truth Cen, 901 Globe bldg, Cedar & 4th; Krenik Photo Studio, 770 Selby; Christ Unity, 308 Pittsburgh bldg

MISSOURI

Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1106 Grand; Co-operative Lib, 416 E 9th, Studio bldg; Unity Cen, (colored), 1705 E 19th

Lees Summit—Unity Community Soc, Unity Farm

St Joseph—Unity Cen, 307 Empire Trust bldg, 6th and Edmond

St Louis—Unity Cen, 904 Melbourne hotel; Soc of Prac Christianity, 3617 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas

MONTANA

Bozeman—Unity Truth Cen, 801 S Black

Butte—Keefe Bros, 25 Park

Glasgow—Chas Gray Miller, 636 N 2d

NEBRASKA

Lincoln—Unity Soc, 202 Sharp bldg, 13 & N

Omaha—Meta Lib, 202 Aquila ct, 1615 Howard

NEVADA

Yerington—Mrs C S Durand, box 67

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

East Orange—Unity, 19 Washington

Hackensack—Truth Cen, 360 State

Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl

Newark—Unity Soc, Berwick hotel; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th

Paterson—Unity Truth Cen, 98 Bdwy

Plainfield—Unity Cen, 234 Park

Ridgewood—Unity Cen, 74 Cottage pl

NEW MEXICO

Raton—May Schleifer, 321 N 4th; Mrs G R Engledon, 136 N 2d

NEW YORK

Brooklyn—Unity Soc, Tivoli Theatre bldg, 18-20 Myrtle

Buffalo—Unity Soc, Hotel Statler, rm 4; Grail Reading Rm, Huylers' bldg, Delaware and Trinity
Jamestown—Unity Cen, 317 Cherry
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Meta Bkshop, 500 5th ave; Unity Cen, (colored), 260 W 136th
Rochester—Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park; Clinton Studio, 1071 Wendell
Scotia—Mrs Florence Rice Judkins, 84 Pleasant View
Syracuse—Katherine Carter, 155 E Onondaga; Golden Key Bkshop, 150 Wieting blk
Utica—Home of Truth, 5 Hobart

OHIO

Akron—Unity Cen of Truth, 84½ E Market
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and Grandview; New Thought Healing Bethany, 11 W McMicken
Cleveland—Unity Cen, Carnegie hall, 1220 Huron rd; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid
Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theater bldg
Dayton—Unity Cen, 14 Davies bldg, 4th and Main
Hamilton—Unity Temple, 117 Ross
Lima—Miss E Willie Gorrell, 316 Steiner bldg
Marion—Unity Truth Cen, 454 Summit
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Soc, 411 Produce Exchange bldg, St Clair and Madison
Warren—Unity Cen, 904 Western Reserve Bank bldg

OKLAHOMA

Muskogee—Unity Truth Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, 613 Perrine bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; Mrs B M Wilson (colored), 511 E Marshall

OREGON

Mill City—Jennie Christensen
Portland—Meta Lib, 405 Yamhill; Unity Cen, Terminal Sales bldg, 12th and Morrison; A W Schmale, 380 Morrison; Mrs E Ella Kinsey, Sta A, box 2146

PENNSYLVANIA

Butler—Ethel C Turner, 426 N Washington
Erie—Unity Truth Cen, Reed hotel; Meta Lib, 113 W 9th, 303 Selina bldg
Knoxville—Mrs W B Carr, 33 East
Philadelphia—Unity Cen of Truth, 236 S 13th
Pittsburgh—Unity Cen, 408 Penn
Wilkes Barre—Alice B Sadler, 57 Terrace

RHODE ISLAND

Providence—New Thought Cen, 72 Weybosset, rm 307

TENNESSEE

Chattanooga—Mrs Minnie Schultheis, 404 E 8th
Memphis—Unity Cen, Rm 1, Woman's bldg
Nashville—Unity Cen, 615 Cotton State bldg

TEXAS

Brownsville—Unity Cen, Riverside hotel
Dallas—Unity Soc, 626 Allen bldg
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market
Houston—Unity Cen, 1 New Majestic bldg
San Antonio—Unity Cen,, 818 Maverick bldg, Houston
Waco—Unity Cen, 1229 N 17th

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Yakima—Church of Truth, 131 N 2d

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Racine—Unity Cen, 402½ 6th

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Adelaide—New Thought Cen, 5 Darling bldg, Franklin; Divine Science Cir, 208 N Terrace
Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—Book Shop, rm 7, 6th flr, McEwan House, Little Collins
Perth—Albert & Sons, 180 Murray
Sydney—Harmony Cen, 153 Elizabeth; New Thought Cen, 22-24 College; Dunlop & Co, 333A George
Upwey—Good Will Cen

BELGIUM

Brussels—Pensee Nouvelle, 41 rue de Loxum

CANADA

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Huntsville, Ont—Mrs A O Trusler, box 362
Montreal—Unity Centre, 18 Chomedy
Moose Jaw, Sask—Unity Cen, 221 Hammond bldg

Ottawa, Ont—Truth Cen, 32 Sunset blvd
Regina, Sask—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall
Saskatoon, Sask—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 7 College, 2
Vancouver, B C—Unity Church of Truth, 303 Hastings, w
Victoria, B C—Unity Cen, 600 Campbell bldg
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